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THE STRUGGLES OF CHINA AS SEEN FROM WITHIN—II

IN the beginning of my paper I said that the revolution was planned long years before it actually broke out. In the minds of a few men the plan does indeed date back many years: probably we shall be right in saying that plans, in a more or less definite shape, were in existence as far back as 1892—94 when Dr. Sun-yat-sen had a price set upon his head by the Imperial Government because of reform speeches, and was consequently obliged to leave his own land. He lived in exile till little more than half a year ago, when he returned to set in order the machinery of the new Government and to become China's first president. His master-mind had conceived great plans for the good of his country, but the Manchus would have nothing to do with reform: it would mean loss of power for them, and so the reformer must not be tolerated.

Since I consider Sun-yat-sen one of the most important men in the Chinese Republic, I need make no apology for reproducing here all the information I have been able to gather about his early life. An article written for *The Missionary Herald* by his old friend Mr. Hager, the American Missionary in Hongkong, affords an interesting glimpse of this great man's character. Sun-yat-sen was born in the small town of Hung-san in the district of Kanton in Kwangtong Province. An elder brother who had established himself in business in Honolulu undertook his early education in the latter place. While there, he for the first time met with Christian teachers and became convinced of 'the truth as it is in Jesus' without as yet openly confessing his new found faith.

At the age of sixteen or seventeen he returned to China in order to finish his education, and it was then he first met Mr. Hager. They soon became friends and naturally Mr. Hager asked him about his religious convictions. Sun-yat-sen replied that he believed in the teachings of Jesus. On being further questioned as to whether he had been baptized, he answered in the negative but added that he was prepared for this at any time. A few months later he was received into the Church of Christ by baptism. It was not in a grand church nor in the presence of a large congregation that he received the holy rite, for at that time Christians in China were few and persecuted and despised, and as to church buildings there were none. A room used on weekdays as a school was the meeting place on Sundays for the few men who gathered there for Christian teaching and fellowship, and it was in this poor school-room, that Sun-yat-sen publicly confessed his faith. After his baptism the young Christian lived for some time in Mr. Hager's house, and the missionary had thus ample opportunity of getting into close touch with him and watching his consistent life. He writes of him that Sun-yat-sen began immediately after his baptism to witness for Christ, and went often on bookselling and preaching tours with Mr. Hager. On one such tour they visited together Sun's home in Hung-san and spent several happy days there in the comfortable home. Sun's witness-bearing was not without fruit, he always seems to have had a magnetic influence upon men, and being very zealous for his newfound faith, he soon led two of his personal friends to conviction. This result was the more noteworthy in a period when so very few as yet had been converted, and when everybody was afraid of having too much to do with Christians, lest they should get into disfavour with the authorities, who hated everything introduced by foreigners. But Sun-yat-sen had always a remarkable power of converting men to his opinions, his enthusiasm and strong convictions drawing all men to him and helping to win their assent. In his later career, as events have proved, this trait of character has not lost any of its power. Few men indeed would have been able to do what he has done. Himself an exile, he has brought all the Chinese scattered abroad in the Straits Settlements, America, England and other places, to recognise with him the possibilities of their

country and the need for the abdication of the Manchu dynasty; and as we know, nearly all of the seven and-a-half million Chinese who live outside the mother country, stood as one man by Sun-yat-sen and contributed, through many years, huge amounts of money into his hands to be used in carrying out his magnificent plans for the regeneration of China.

Sun-yat-sen's life has been one of hardship and danger all along. Soon after his baptism, his elder brother sent word from Honolulu that unless he would give up Christianity no more help would be forthcoming toward meeting the cost of his studies. In China, when the father is dead, the power of the elder brother over the younger is almost unlimited; but the young enthusiastic Christian would not take any notice of this threat, and was never weary of spreading his belief in the truth of the Gospel and his conviction of the futility of idol-worship. When the elder brother found that nothing came of his threat, he sent word again to Sun-yat-sen asking him politely to come over to Honolulu, as he needed his help in some business transaction; of course this was a pretence, his real desire being just to get the young man away from China and the Christian influences there. Sun-yat-sen came and the same threat was repeated but it was of no avail. Thereupon the brother refused to let him return to China; but Chinese Christians collected funds enough for his journey; and would also have given sufficient for his theological studies, as Sun-yat-sen at that time had a great desire to become a minister of the Gospel. At that early day, however, no university or sufficiently well-equipped Theological College was yet found either in Kanton or Hongkong, so this plan fell through, and Sun-yat-sen, after again reaching China, began to study medicine. It seems to us that Sun-yat-sen, with his wonderful power over men, might have become one of the greatest preachers of his time, but God had other plans for him, as events have proved, plans in which his Christian character and peculiar power of attraction may have still larger scope to exercise their influence. Like so many of God's chosen vessels, he had to pass through fiery persecution and personal suffering, before becoming in God's sight fit for his elevated position as deliverer and president of the Chinese people. It was during the time of his medical studies in Hongkong that he began to

propound his ideas of reform publicly. At that period the reforms he advocated were only social and educational. It was only as time proved the insincerity of the Manchu Dynasty and their inability to reform, that he included in his programme the necessity of removing from them the reins of power. This public advocacy of reform occupied the years 1892—94 and during those years he gained many followers and admirers. Sun-yat-sen is not the kind of man who inspires love and admiration only for a short time. No, to-day as twenty years ago the Chinese in the South, where naturally his influence was most felt, love and admire him enthusiastically. Towards the end of 1894 a premature revolution broke out in Kanton, but it was nipped in the bud immediately by the Government. Some few of the new party of reformers were decapitated, and Sun-yat-sen along with others had a narrow escape. Thenceforth he was an exile, a big prize being set upon his head. He was safe nowhere in China, and fled to London. Even there he nearly fell into the hands of his enemy through the Chinese ambassador, who had him arrested; but an English friend Dr. Cantlie managed to prevent his being delivered up to China. He now gave his life up to the study of politics, law and statesmanship, and in fact every thing that he could learn in a well-governed state like England to fit him for being an efficient leader, when the time should come to return to his beloved China. After some years of fruitful labour in this way in England he went to America to learn all that that free and prosperous country could teach him. All this time he kept in close touch, through correspondence, with the homeland and his many likeminded friends there, as well as with the many Chinese who had, especially during the last six or ten years, gone abroad for study or business. His influence upon these countrymen whom he met abroad was as wonderful as in the early days in Kanton and Hongkong; the result was that when they returned, after finishing their course of study, to all the different provinces of China, what he had instilled in them of his own enthusiasm for reform, naturally spread, through their agitation, to thousands of others in their surroundings. Thus though he was not able to go to China himself, his influence was still felt; and as the disciples whom he made abroad, took up high positions in educational

institutions at home, the spirit of reform spread wider and wider, till at last, after eighteen years of exile, the day for action arrived. The Revolution broke out simultaneously in several provinces, and in a few short months engulfed the whole country, and then at last there came for Sun-yat-sen the happy day when his people called him home to take up the reins of leadership, and become the honoured and loved president of China. Why did he not remain such? Well may we ask this question, and many foreigner and Chinese would gladly see him return to the foremost position in the Republic. But Sun-yat-sen, noble and unselfish as he is, considered that he would serve his country best by withdrawing, after having put the new government's machinery in working order. Would to God there were many such generous, unselfish men in China, yes, in England and India also!

I have now given you a little sketch of one of China's great and noble men. Thank God there are many like him in character, if not in public influence. And now, under the more favourable conditions of the Republic, we may look to see these coming forward and putting their shoulder to the wheel, so that China may gain to herself the admiration and respect of the nations, who are watching with curiosity and interest the further development of the new state of affairs. We who know and love the Chinese firmly believe that the hour for honour and success, progress and prosperity, has indeed struck for China, *if, and only if*, their leaders, as well as the Chinese as a nation, will follow Sun-yat-sen's example of beginning the reform from within, and if they will work out the mighty task of national regeneration set before them in the spirit of Christ which dominates such of their present leaders as Sun-yat-sen and Li-yuen-hung. It has been a great cause for thankfulness and satisfaction to us, Christian teachers of China, to see the prominent part that Chinese Christians have taken and the beautiful Christ-like spirit in which they have carried out their part of the revolution, setting a noble example of Christian life and character before their Christian and non-Christian brethren. Li-yuen-hung, the vice-president of China, is another such. First as a general, and later in the honoured position of vice-president, he has shown remarkable ability, and a power of obtaining will-

ing, glad obedience from the soldiers and officers under him. How difficult such a task is will be evident to those who remember what kind of soldiers he has had to deal with, not bright, well-trained, well-drilled, troops, but just raw, untrained men, gathered from different provinces and from all classes of society. Yet where Li-yuen-hung went, order and obedience prevailed; and with his own valiant courage and absolute unselfishness he inspired his soldiers with the fearless courage that brought them the victory in such great battles as the one of Hankow, when the Hanyang arsenal with all the imperial government ammunition fell into the hands of Li-yuen-hung and his army, and helped materially to decide the destiny of the China's Government. When Sun-yat-sen stepped back from the presidentship, many voices were for selecting Li-yuen-hung for the office. But he, with Dr. Sun, saw the advisability of furthering the election of Yuen-shih-kai, the former premier, in order and prevent much bloodshed and enmity between the North and South. Accordingly he unselfishly drew back, but in order to satisfy the clamours of the whole southern army, Li-yuen-hung accepted the post of vice-president of China. May God use him to restore peace and prosperity to China, and point the way to that true greatness, which is not of man's making. May China and India as well as England learn that it is righteousness which exalteth a nation. It has been a remarkable feature of this last upheaval in China, that practically no anti-foreign or anti-Christian spirit has been exhibited. Yet ought this, after all, to seem so surprising when we remember the many earnest prayers which have gone up from the band of Christians all over the land, now nearly one and a half millions strong, as well as from the many well-wishers in other Christian lands? We may trace God's hand in it all and believe that He Himself has raised up these deliverers of China.

Perhaps I may be asked: If the movement was not anti-foreign, why did the missionaries and you yourself leave the stations in the hour of your Christian brethren's need? It was indeed with aching hearts that we did so; but the step had to be taken not only because we were urged to flee by the mandarins, who knew that their day of power had gone, and that they could not protect us, if the Boxers, who were so largely mixed

up with the revolutionary army, should turn against us, but because, being foreign subjects, we were obliged to obey the order of the British Consuls. I shall never forget the last few months of my stay in Anhsien (the city where I lived). The city gates were closed; one only being opened a few hours a day to get in sufficient provisions from the country round and during these few hours, terrified women and children fled to the homes of friends in the country or to caves in the mountains while others from the lonely farm-houses round about fled into the city to be under protection of closed city-gates and the few soldiers who had not been ordered away to the capital (Chentu).

Every day, and even many times a day, runners came from other towns and places, telling first in the Yamen and later in the crowded tea-shops how their places had fared during attacks from, or after surrendering to, the revolutionaries, and how much nearer the latter now were, and when we in Anhsien could expect them. Sometimes these tales were greatly exaggerated, but no one could then say whether this was so and the fear and consternation was piteous to behold. From our different mission stations, however private messengers were sent to us, and by comparing notes the mandarin and we could to some extent sift the stories heard. For nearly two months, things went on in this wise, only growing more and more alarming and the trouble moving nearer day by day, until one sad day in the end of October, when the mandarin bade us urgently to go, since the army was now only a few miles outside the south-gate, and would surely come the next day. Urged thus both by foreign and Chinese authorities, we thought it right to comply. Our journey along the river by which we travelled for more than a month, showed us for the first time the real extent of the rising and the nearer we came to the coast, the more military was the aspect had every city town and village that we passed. The white flag floating nearly everywhere showed the victories of the revolutionary army. The places literally bristled with guns and cannon, and many times on our way past, our boat was summoned to the shore in order to be searched. At first our boatmen did not understand what the soldiers on the land wanted, and tried to pull past; but a bullet whistling

over their heads soon taught them to come at once. As I have already said however no antiforeign feeling was shown, and we were always politely dealt with by the officers who came on board. Their invariable question was whether we had any Manchus on board. As this was happily not the case with us, we were allowed to go on, and so, meeting with no mishaps from the rapids, and escaping being mixed up with the severe fighting going on just about that time in several of the places, which we were obliged to pass, we reached Shanghai safely on December 10th. Here we were kept waiting four months, always hoping for a speedy return, till, on application to the Consul, we were told that no foreign women at least would be allowed to go west before the end of summer. It was this which decided me to come to India, but to find the way now open for my return to China is a matter of great joy and thankfulness. I shall much appreciate the prayers of those of my friends here, who know Him who shapes the destiny of every nation, and who have experienced the power of prayer.

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HEREDITY AND ENVIRONMENT IN EDUCATION

IN every controversial problem, be it political, or educational, or otherwise, we find that mankind is divided into two opposing camps. On each side there are extremists who assert that theirs is the true and only possible solution; and in every case it is found that the extremists are wrong and that the truth is not all on one side. Such is the position of affairs with regard to the question here proposed as to the relative importance of heredity and environment in the work of education. On the one side we have writers like Voltaire and Rousseau asserting that education can do little or nothing to alter the innate characteristics of men; that morality like genius is born, not made; that we stand helpless before the work of the Almighty by whom everything has been foreordained. On the other side we have the Herbartian school of philosophy asserting that feeling, will and character are all acquirements; that morality is a system of ideas merely; that temptation means just the choosing between good and bad ideas. The former school represents a

theory of blank, hopeless pessimism; the latter, of buoyant optimism. We shall examine each of these views separately and try to glean the elements of truth which each contains and avoid the errors.

Let us turn first to Voltaire and Rousseau: "Can a man change his character?" asks Voltaire. "Yes, if he changes his body." Now, in the lifetime of these great French writers society in France was in a state of hopeless corruption. Vice was practised openly, flagrantly, and—what is even worse—was condoned by public opinion. Men like Rousseau were guilty of deeds, for which nowadays they would be hounded out of decent society. These actions were then almost too frequent to be taken notice of. Small wonder is it that the educational system was affected by the prevailing conditions. The environmental influences were all for evil. The people had none but the very lowest ideals to live up to. Thus Voltaire and Rousseau were incapable of judging of the influence of good ideals, of a good environment, on character. They were frank disbelievers in the theory of a good end or purpose lying underneath. The conditions of their time justified a pessimistic outlook. For that very reason we hesitate to accept the general applicability of their conclusions. Out of the corruption of Rousseau's time arose the French Revolution, with its magnificent cry of "Liberty, Equality, Fraternity," a cry that was the inspiration of many noble as well as many ignoble men. The outburst of genius at that momentous period in the world's history was the outcome of a stimulating environment, not of heredity assuredly. It received an impetus from the American War of Independence and from the very writings of Rousseau himself. Hence we have difficulty in accepting the absolutely pessimistic opinion that environment can do nothing to alter the innate disposition of men.

But can we say with the Herbartians that education can do everything, can create the perfect man or woman? Herbart lays down that intellect or ideas are at the basis of all actions; that feeling and will simply arise out of the interplay of ideas. Intellect is the one ultimate entity. Perfect intellect means perfect morality. This was a doctrine somewhat like that of the Platonic School of philosophy. But there are undoubtedly men of the very highest intellectual power who are weak in will-

power, in feeling or even in morality. Strong intellect and strong feelings do not go hand in hand. Take the emotion of pity for example. The divinest form of pity is that of the father for the child. Pity is allied with sympathy and we often find that pity is strongest between the very poor. Again, will-power is often most developed among very narrow-minded men. Such persons exhibit great self-control and enormous energy in the pursuit of an end which is of very little importance to humanity or even to themselves. So we cannot conclude that feeling and will-power are dependent entirely on intellect. In fact, analysis of our own experience tells us that feeling and will are not mere interplay of ideas, but as Mr. Keatinge says, they are "Forms of mind as ultimate as intellect." It is obvious, then, that the formation of good ideals is not the only process in the building up of character, another factor enters into the question, and this factor is as ultimate as knowledge itself. It is required also to solve another difficulty. The Herbartian theory fails to explain the enormous differences between man and man in mental and moral acquirements. If the building up of moral character is purely and simply the absorbing of a system of ideas, how is it that two men receive the same education and yet are not identical mentally or morally? Does not this suggest that there must be some *initial* difference between the two? Must we not assume that something else as well as environment has a share in determining the mental and moral progress of the child? This other factor since it is not derived in any way from the environment, and exists apart from it may be thought to be innate, inherent in us. We may ascribe it to heredity and regard it as a product of our race-history.

In order to get a clear conception of the hereditary factors which play an important part in education, we shall first attempt a discussion of the most important of all. In common with at least, all the higher animals man inherits certain instincts. An instinct is defined as an "Inherited innate or inborn psycho-physical disposition, which first determines its possessor to perceive and attend to objects of a particular class and to *experience an emotional excitement* of a specific quality on perceiving such objects, and *to act towards them in a particular manner* or at least *to experience an impulse to such an action*."

Let us take a specific instance. Consider the instinct of self-preservation which is perhaps the most fundamental and important of all the instincts. A young child hears a loud noise. This arouses in his mind the emotional excitement called fear, and at once he commences to run. The running away is the natural reaction following upon the stimulus, and at the instinctive stage the application of the same stimulus always produces that particular reaction. But this process differs from that of a mere sensation-reflex in the fact that it arouses a definite and specific emotional state which always accompanies the reaction. It is clear on introspective analysis that such an instinctive reaction depends on the strength or weakness of the emotion aroused. The greater the emotional excitement, the faster does the child run, unless, indeed, it becomes so great as to interfere with effective action altogether; and it is only when the emotional state has gone that he comes to a halt, and reasons with himself. Moreover the intensity of the emotional excitement varies with different children. Thus one child sent into a dark room alone will return screaming in absolute terror; another of the same age may go in, perform what he is told, and return unmoved. Such differences in capacity for emotional excitement, and in tendency to react must be due to innate variations in the temperaments of the two children. To return to our original example, we observed that the child on hearing the noise runs away but eventually comes to a stop when the emotion of fear has passed away; he finds out that no dire consequences have followed on the disturbance. He perceives that his fear was ill-grounded. Some time afterwards the noise is repeated: the emotion of fear and the impulse to run are again evolved, but this time the impulse is not carried into action. He does not run at all, or if he starts he soon stops again. For, along with the emotion of fear, there comes the reflection that nothing untoward happened before, and that probably nothing will befall him this time either. The intensity of the emotional excitement is thereby lessened, and the impulse to run is so much enfeebled that the boy may not give way to the impulse at all. In this case reflection has so modified the emotion that the latter does not express itself in action. There is always a certain amount of inertia which the impulse has to

overcome. This is a case then, in which an idea in the mind is able to modify an instinctive action or even to destroy that movement altogether. This specific instance throws some measure of light on the whole question at issue. We saw above that ideas are not the only constituents of mental life, that they do not explain everything. It is now suggested that the other important factor in mental development is capable of some kind of modification by means of ideas.

Before developing this suggestion, we must first look at another explanation of character which has been put forward, and consider its usefulness for our purpose. This explanation assumes that character depends on physiological conditions which are inherent at birth, and that men can be classified by their temperaments. It will thus be possible to divide all mankind into two groups: those who are strong in feeling, and those who are weak in feeling. With the former class the primary emotions such as fear, anger, and tender emotion, when aroused, are of great intensity and there is in them a greater tendency to react to applied stimuli. With those weak in feeling, emotions are much less intense, and tendency to react is not so strong. Each of these classes, however, can be sub-divided into two sections. Some men are quick to react to stimuli, others are correspondingly slow. Thus we have roughly a division into four types of temperament as follows:—

I.	Strong in feeling.	Quick in Action.	Choleric.
II.	Strong ,, ,,	Slow ,, ,,	Melancholy.
III.	Weak ,, ,,	Quick ,, ,,	Sanguine.
IV.	Weak ,, ,,	Slow ,, ,,	Phlegmatic.

We see at once that such a classification is fundamental, and of considerable importance to the educationist. If we can classify our pupils according to temperament, we can foresee how each one will be likely to react under certain circumstances. But these temperaments are innate and ineradicable. According to the theory under criticism each individual is foreordained to act in a particular manner when placed in a particular set of circumstances. This hypothesis does not suggest any way by which we can modify these innate tendencies to act. The educationist comes up against a blank wall; he can get no further. In fact his only function is to organise the school in some artifi-

cial way, and leave the improvement of the race to the physiologist, or the eugenic theorist. Such an hypothesis, then, is of no value to the teacher; it leads him nowhere. He is left with no end to work for, and without an aim he will not exist. The theory tends to destroy, not to fulfil. If we judge it by pragmatic standards, we must reject it. It is not workable for the purpose of the teacher. And in any case, however much of truth it may contain, it is far from being the whole truth.

What factors derived from heredity are omitted in this theory? At birth a child possesses certain characteristics which distinguish him from all other children. These differences are in the main of a physical or physiological nature. Most of our mental qualities are not hereditary in character but are acquirements superimposed on heredity, whereas physical qualities are almost entirely hereditary. What are the main qualities which man derives from the history of the race? They are classified by Mr. Hayward, or with his agreement, as follows:—

(1) Something which we may call "Energy" which, perhaps, depends largely on nutrition.

(2) Something corresponding to temperament as discussed above.

(3) "Plasticity" of the mind, that is, the general capacity of the mind to be moulded into shape.

(4) Special forms of plasticity, such as stature, colour of the eyes, etc.

(5) The human instincts.

(6) The physical and physiological qualities.

From the first four of these, and to some extent the last one, there are drawn the fundamental limitations which are imposed on the teacher by heredity. Initially one child differs from another (1) in *Energy*, that is in the power of attention, (2) in the *Plasticity* of his mind, that is in intellectual capacity, either general or special, and (3) in *Temperament* or emotional disposition. The teacher has no power to alter these characteristics. These three qualities explain all the differences that exist between one child and another in mental and moral aptitude. With the fifth hereditary factor, the instincts, the case is quite different. Each child is endowed at birth with the same instincts and impulses, but the teacher can modify these instinctive tendencies,

Man comes into the world endowed with certain fundamental instincts; he is so constituted that initially if placed in a certain environment, he is predetermined to react in a certain way, just as his ancestors did in the long past history of the race. Other animals possess the same instinctive tendencies and react in a similar way to similar stimuli. But the higher animals possess very many more of these instinctive tendencies than man does. Thus man, for instance, has to learn to swim. Many animals need no lessons; they swim or fly instinctively. These instincts must have played a great part in the struggle for existence. How is it that man has survived, handicapped as he is by lack of such instincts? Man differs from animals in the possession of highly-developed reasoning power. He is able to foresee ends and adapt means for their attainment. This reasoning power has a much greater survival value, and consequently his instincts, being of less use to him, have been crowded out, and many of them have disappeared. From this biological analogy we can hope to get some assistance in discovering how the instincts which remain are modified or even displaced by the environmental factors which play such an important part in our mental life.

We have seen that there are two distinct spheres to be considered in instinctive action:

(1) The emotions aroused by the application of the stimuli; (2) The impulse to action. Now these impulses roused by the emotional feelings are the only incentives to action which exist. Without these tendencies to action, which lead the child to try to secure control over his environment, education would be impossible. He must be actuated by some motive, be it fear of punishment, hope of reward, or curiosity. These put him into sympathy and enable him to co-operate with his teacher. This is initially the function of the instinctive qualities with which man is endowed. They stimulate the child to acquire knowledge which will give him control over his physical and social environment. At first, the hereditary factors alone operate in the education of the child.

But these impulses and tendencies react on each other. Two impulses with their corresponding emotions may be aroused at the same instant. The two become associated and give rise

to a more complex emotional state. Thus wonder, for example, may become associated with a feeling of self-abasement, giving rise to the feeling of admiration. Admiration associated with fear gives the feeling of awe. So also gratitude is a complex of tender emotion and self-abasement. Awe and gratitude together give a still more complex and intellectualised feeling of reverence. Thus primary emotions may become secondary emotions. The simpler and lower become intellectualised in the examples we have given. Now this process of association is one which can be directed and controlled by education. It is the duty of the teacher to arouse these higher and nobler emotions. Thus sometimes by arousing the emotion of fear, of self-assertion, of self-abasement, of tender emotion, or of curiosity, he can so modify the instinctive tendencies of his pupils that the lower emotions become replaced by the higher.

Again the teacher may modify the instinctive tendencies of his pupils by instructing them to direct their aims to the future instead of the present. We have seen that instincts tend to be realised in action. Surely it is possible for us to direct our pupils so that they shall subordinate the realisation of present desires to the accomplishment of future ends of greater and more lasting importance. By acting on his instinct of self-preservation or perhaps by rousing the instinct of curiosity, we gradually arouse in the child some idea of a future end or purpose to which he must subordinate his present aims. Thus by the instilling of an idea, by causing the child to reflect, we are able to modify his conduct. The chief ambition of the child is the conquest of his environment. This is his fundamental need, and to this end he is prepared to subordinate other more immediate aims. In this way we are able to modify the hereditary instincts to an enormous extent by the introduction of ideas into the mind, and by association of various primary emotions together. There is opened a pathway for the introduction of ideas into the mind. This is necessarily the first process, for nothing can be taught until the child has acquired the desire to learn.

What is the next stage in educational progress? Gradually, as a result of the educational advance he makes, and with the help of other environmental influences, the child begins to show distinct tendencies to act with consistency under various stimuli.

This process is a very gradual one: slowly some of his instinctive tendencies take a subordinate position; others assume the leading place. At first these tendencies are fragmentary, scattered, and of short duration. Bit by bit they become more compact, regular and permanent. The child becomes less an automaton and more a rational individual. He acts no longer merely on impulse. His weaker brethren show no consistency. Soon we can recognise a directing, ruling idea in his actions. His life is guided by a few strongly-marked tendencies. At this stage consistency is only of short duration: the child acts in accordance with his code of honour on one occasion, and woefully neglects it on the next. Even at this period, however, he show shis superiority over one who is governed merely by instinct, and in course of time he reaches greater and greater consistency and sincerity. Gradually all his ideas come to be guided by the idea of some end. It is the duty of the teacher to see that this idea is based on truth and upright conduct. Education can and must do its work here in establishing high ideals in the boy's mind. Society demands of its members strong individuality and character, if they can be produced, but that strength must be directed to the material and moral advantage of society as a whole.

Character, which at first was but a collection of hereditary endowments, has thus come at the next stage to mean the possession of relatively fixed tendencies to act according to definite principles or ideas. Conduct becomes regulated by somewhat vague ideas of an end or purpose. Gradually these conceptions become more fixed and permanent, and ultimately take such deep root that they exercise complete control over the impulses. So also with the secondary emotions, gratitude, awe, reverence, etc. They take deeper root in the mind, as they are more permanent, and of longer duration than the primary emotions. Thus they tend to replace the simpler emotions. But the primary instincts are seldom, if ever, wholly rooted out. The struggle of ideas to gain the mastery goes on with varying success. Bit by bit the ideas obtain a firmer footing, and in the case of the normal child, they wage a successful fight up to a certain point. But the primitive instincts are never wholly overcome, and at a certain stage they are reinforced by new allies, those primary instincts which appear comparatively late in the life of the

organism. Then the struggle goes on with greater intensity than ever. The struggle of ideas for control over these new instincts too often ends in victory for the latter. If the ideas instilled in childhood have been radically false in character, the penalty has now to be paid. The dawning intelligence of adolescence detects the absurdities, and often fails to appreciate the truth which lies beneath them. The old saying, "A little knowledge is a dangerous thing," never applies more truly than here. The struggle goes on more fiercely here than ever. Can we say that ideas do ultimately gain the mastery? I am afraid that even the most sanguine of educationists must admit that in general the answer is, "No." A priest once said that if he could have a boy for the first seven years of his life, he would let the world have him ever after, and fear not the consequences. That is a view to which I cannot subscribe. Even though the priest had the wisdom of Solomon, he might fail in his object. The ideals which operate in a child's mind are sufficient to control the impulses of childhood, but are much less powerful in directing the life of the youth or the man. Ideas, however noble and grand, seldom if ever gain complete mastery over the impulses. They may control or even oust some of them but they never gain the absolute mastery. This is seen in spheres other than that of morals. Often the schoolmaster out of school hours, breaks many of the rules which he forces his pupils to obey, and of whose efficacy he is fully persuaded. The doctor, though conceiving a high ideal of hygiene and of the laws which govern it breaks these laws every day himself. Some people will be ready to say that they would not have it otherwise. A man who has beautiful ideas, but never translates them into action is little better or more useful than the idiot who is ruled by instinct and has no notion of the end or purpose of life. Between the two extremes come the majority of mankind. Some are guided more by impulse than by ideas, others more by ideas than by impulse. If the world consisted of men who had splendid ideals, but never gave expression to them in action, everything would be at a standstill. The man who sees another in trouble, and is filled with a passion of pity but is not impelled to run to the help of the unfortunate, is useless to society. We acquire many ideas which are of no use to anyone as we cannot trans-

late them into practice. Hence the object of education is not to destroy the primitive impulses but to fulfil them. Ideas should be so introduced that they stimulate these impulses and bring them into action.

What do we conclude ultimately? We have seen that physically and physiologically man is a product of heredity. Nearly all his physical qualities have been evolved in the history of the race. Variations in physical form, etc., may occur from time to time, but in the main we inherit all our physical peculiarities. Mentally it is somewhat different. Man is endowed with a certain temperament; and with a mind which is more or less plastic and open to impression, and with a greater or less power of making acquirements. By using his capacities he is able to make acquirements which give him control over his environment. He also is endowed with instincts which incite him to make these acquirements; but these instincts are small in number compared to the infinity of acquirements which he makes; and are ultimately overshadowed and to a large extent controlled by the latter; they are however never completely ousted by their colleagues. These acquirements have become predominant largely on account of their greater survival value in the life of the organism. It is agreed among biologists that these acquirements are not inherited. Talents, virtues and vices are not inborn, it is merely the capacity to make these acquirements that is inherited.

DUNCAN K. WILSON.

INDIAN LOGIC: PADARTHAS, OR THE CATEGORIES.

THE great aim of thought is said to be to reach ultimate and independent orders of being, under which all things may be classed. The end of knowledge, scientific and philosophic, is to reach a well-defined order of the modes of existence. This problem is solved by the Hindu logician, in his chapter on the *padārthas.* This word *padārtha* literally means 'the meaning of a word.' This word has some synonyms, e. g. abhidheya (अभिधेय), prameya (प्रमेय); they mean, respectively, 'the namable,' 'the knowable.' These three expressions designate the same, and are also synonyms for the logician who has recognised the differing standpoints to which they refer.

The *padārthas* are, therefore, the ultimate and independent modes of being. They may be spoken of as the *summa genera* of being. Under some one of these every knowable and namable real object must find a place. These *padārthas* are known as the categories of Indian Logic, suggesting thereby that they bear resemblance to the categories of Aristotle. The categories of Aristotle are no longer now interpreted as furnishing a classification of the modes of existence. And therefore the title of "categories" cannot be claimed by the *padārthas* of Indian logic. But one or two writers on Indian Logic claimed that the *padārthas* also are not a classification of the modes of being ontologically understood. But when the spirit of the Indian Logician is considered, it cannot be denied that the *padārthas* are the ultimate classes of existence under some one of which every namable object must be brought either as species or *infima species.*

The *padārthas* are seven in number; *dravya,* Substance (द्रव्य); *guṇa,* Quality (गुण); *karma,* Action (कर्म); *sāmānya,* Essence or Generality (सामान्य); *visesha,* Particularity or Individuality (विशेष); *samavāya,* a Type of Relationship (समवाय); *abhāva,* Non-Existence or Negation (अभाव).* These

* A look at these will at once suggest the resemblance they bear to the categories of Aristotle. If the writer is permitted to guess (it is nothing but a guess at present), it may be said that the resemblance of the Indian *Padarthas*

padārthas are classes of being (ontological), and are therefore the *summa genera* which are to be divided further. [A table shewing the division of these genera is appended; reference, whenever necessary, will have to be made to it.]

The *padārthas* mentioned here are those given by the Tarka philosophy. The *Nyāya Sutras* of Gotama mention sixteen of them. There is no very apparent resemblance between these two lists. But the *Vaiseshika Sutras* mention explicitly six, which are the first six of the list given in this paper. The *padārthas* of the Tarka philosophy may, therefore, be said to have been adapted from the *Vaiseshika* system. In standing as a reconciliation of the two systems the *Nyāya* and the *Vaiseshika*, the Tarka says that these seven padārthas include or "absorb" the sixteen of the *Nyāya* and the six of the *Vaiseshika*. To narrate how the reconciliation has been done involves too much detail for an article like this. The purpose and value of the separate classifications of the *Nyāya* and the *Vaiseshika* will be discussed in a separate article.

The following points in connection with the species of the *padārthas* may be mentioned:—

1. (i) *Akāsa* (आकाश) is translated by the word 'ether.' *Ākāsa* is a substance which is a cause of sound. [Sound is a quality and *ākāsa* is the substance. *Vide* note 6.] The sense of hearing is of *ākāsa*. Can ether be so regarded? No doubt *ākāsa* is a *Vibhu* (विभु) *padārtha* (*Vide* 1. iv). It is all-pervading. In this sense ether may be a fit term for *ākāsa*.

(i) *Kāla* (Time) is a substance; and is the cause of the experience of past, present, etc. *Dik* (Direction) is a substance; and is the cause of the experience of East, West, etc. These experiences are mental and are hence qualities of *ātma* (आत्मनिष्ठगुणाः); *Kāla* and *Dik* are substances. (*Vide* note 6.)

(iii) *Ātma* is translated by the word "Soul." It is not spirit merely but also the "mind" of the psychologist. *Manas* is the "internal sense." The *Tārkika Manas* and *Ātman* share the soul and the mind.

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to the Aristotelian Categories may suggest a problem for enquiry: namely, were Aristotelian Categories either a borrowing from, or a source for, the *Padarthas* of India; or is the resemblance, if any, between the two accidentally verbal only?

(iv) Some of the substances (*dravyas*) are *Vibhu*, that is all-pervading substances; they are *ākāsa* (ether); *Kāla* (time); *Dik* (direction); *ātman* (soul). Some are called *Murta dravyas*, that is, substances that can be 'active;' they are *prithivi* (earth), *ap* (water); *tejas* (light); *vāyu* (air); *manas* (mind). Some are called *bhūta dravyas*, that is, substances that possess a special* quality cognisable by an external sense organ; they are earth, water, light, air and ether.

2. The first four of the *gunas* (qualities) are the products of the special senses (*vide* the table of *padārthas*); to these four is to be added sound. The last nine qualities, beginning with *buddhi* (understanding), are the qualities of *Atman* ("soul").

3. The division of the third *padārtha*, action, does not appear to be so good as that of the preceding two. The last species, 'going,' is said to include every other kind of action.

4. *Sāmānya* is the class-notion. The *sāmānya* of trees is 'tree-ness,' etc. *Sāmānya* is of two kinds, *para* (पर) and *apara* (अपर). The first three *padārthas* only possess *sāmānya*. The generality common to these first three is the *para sāmānya*; that of each one of them is the *apara sāmānya*. This *apara* variety is of two sorts: with reference to the *para sāmānya* (that common to the three substances) the *sāmānya* of any one of the three is narrower in extent, but wider with reference to the generality of any one of the species of that *padārtha*. For example, that of *dravya* is less in comparison with the *para* but wider in comparison with that of *prithivi*.

5. Two substances differ from each other; if no other specific point of differences can be found, at least spatial and temporal marks are enough to differentiate them. But such marks cannot be assigned in the case of eternal substances; that which distinguishes one eternal substance from another is called *Visesha* (particularity). *Visesha* may therefore be said to be the specific differentia of one eternal substance from others.

6. *Samavāya* or co-inherence is a kind of relationship which exists between a substance and its parts (अवयवि *avayavi*

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* वहिरिन्द्रियग्राह्य विशेषगुणवत्त्वम्

* There are some qualities which are called *Visesha* (विशेषगुणाः).

and अवयव, *avayava*); a substance and its attributes (गुणि, *guni*, and गुण, *guna*); an agent and action (कर्मवत्, *karmavat*, and कर्म, *karma*); class-notion and the individual belonging to the class (जाति, jāti or *samavāya*, and व्यक्ति, *vyakti*); or eternal substances and their particularity (नित्यद्रव्य, *nityadravya*, and विशेष, *visesha*).

7. *Abhāva* (non-existence) is of four varieties :—*prāgabhāva*, prior non-existence, that is, non-existence before the appearance of an object: *dhvamsābhāva*, i.e. non-existence after the destruction of an object; *atyantābhāva*, i.e. non-existence after the removal of an object; *anyonyābhāva*, i.e. reciprocal non-existence, as the non-existence of a 'pot' in a 'cloth.' The *abhāva* and its *pratiyogi*, that is, the non-existence and that whose non-existence it is, are related as contradictories.

List of the Padārthas

1. *Dravya* (द्रव्य) *Substance.*

(1) *Prithivi* (पृथिवी) Earth; (2) *Ap* (अप्) Water; (3) *Tejas* (तेजस्) Light; (4) *Vayu* (वायु) Air; (5) *Ákāsa* (आकाश) Ether; (6) *Kāla* (काल) Time; (7) *Dik* (दिक्) Direction; (8) *Âtman* (आत्मा) Soul; (9) *Manas* (मनस्) Mind.

2. *Guna* (गुण) *Quality.*

(1) *Rūpa* (रूप) Colour; (2) *Rasa* (रस) Savour; (3) *Gandha* (गन्ध), Odour; (4) *Sparsa* (स्पर्श) Tangibility; (5) *Samkhyā* (संख्या) Number; (6) *Parimiti* (परिमिति) Dimension; (7) *Prithaktva* (पृथक्त्व) Severalty; (8) *Samyoga* (संयोग) Conjunction; (9) *Vibhāga* (विभाग) Disjunction; (10) *Paratva* (परत्व) Priority; (11) *Aparatva* (अपरत्व) Posteriority; (12) *Gurutva* (गुरुत्व) Weight; (13) *Dravatwa* (द्रवत्व) Fluidity; (14) *Sneha* (स्नेह) Viscidity; (15) *sabda* (शब्द) Sound; (16) *Buddhi* (बुद्धि), Understanding; (17) *Sukha* (सुख) Pleasure; (18) *Duhkha* (दुःख) Pain; (19) *Ichchhā* (इच्छा) Desire; (20)

Dvesha (द्वेष) Aversion; (21) *Prayatna* (प्रयत्न) Effort (Volitional); (22) *Dharma* (धर्म) Merit; (23) *Adharma* (अधर्म) Demerit; (24) *Samskāra* (संस्कार) Faculty.

3. *Karma* (कर्म), Action.

Throwing upwards; throwing downwards; contraction; expansion; going.

4. *Sāmānya* (सामान्य)

5. *Visesha* (विशेष)

6. *Samavāya* (समवाय)

7. *Abhāva* (अभाव).

P. JAGANNATHASWAMI.

*STUDIES IN THE SAIVA SIDDHANTA.**

A REVIEW.

THIS is a collection of papers in English which form, in the words of the introduction, "the harvest of twenty years' ceaseless research in a field of philosophy and mysticism, by one who is acknowledged on all hands to be one of the most well-informed interpreters of the Tamil development of the great Agamic School of Thought." Most of the papers originally appeared as leaders in the *Siddhānta Dipika* or the *Light of Truth,* which Max Müller commended to Oriental students in his *Six Systems of Indian Philosophy.* Some others appeared in the *Madras Review* and the *New Reformer.* Mr. J. M. Nallaswami Pillai, a District Munsif, has, amidst the pressing duties of his office, found time to contribute and contribute largely to the exposition of the Saiva Siddhānta Philosophy and Religion of which he is one of the most ardent students. While it will be necessary to admit that there are students of the Saiva Siddhānta as ardent as Mr. Nallaswami Pillai, it may be asserted, without fear of contradiction, that there is no one who has written regarding the subject so voluminously or so exhaustively. As will be seen from the

* *Studies in Saiva-Siddhānta* by J. M. Nallaswami Pillai, B.A., B.L., with an introduction by V. V. Ramana Sastrin, Ph. D., Meykandān Press, Madras, 1911.

publisher's note, the papers found in this volume are not the only writings of Mr. Nallaswami Pillai, nor are these the bulk of them. He has Englished many sacred Tamil books. And his activities have not ceased. Years have not rolled by without adding to his store of knowledge and to his powers of expression, and we may still expect to have the fruits of his wider study and maturer judgment.

The papers are twenty-four in number and are all of them as the title of the book implies, expositions of the Saiva Siddhānta. The title of the first paper 'Flower and Fragrance' which explains the relation of God to the soul reminds one of Ruskin's ways of naming his books, *Sesame and Lilies*, etc. There are other papers in the book similarly named; for example, the seventh, 'Vowels and Consonants,' which is an article on mind and matter as the sub-title indicates, and the 'Two Gems' which refer to two stanzas from the *Tirumantiram*. The second paper, entitled 'The Light of Truth or the Uṇami Viḷakkam,' is a translation of the Tamil work by that name. The third one 'The House of God,' is about the famous temple at Chidambaram and its mystic significance; therein the author identifies the Golden Palace in Chidambaram with the "Human Heart." 'An Another Side' is a criticism of the Vedantic doctrine from the viewpoint of the Saiva Siddhāntin. Herein the author makes out that the Vedantists themselves do not all agree in their view of God and soul. 'The Tatvas and the Beyond' is, we think, a useful lesson in the rudiments of the Saiva Siddhānta. The *tatvas* are the various manifestations of matter or Māyā, and they number altogether ninety-six. The table which is prefaced to the papers enables one to know at a glance what these *tatvas* are, and what relation they bear to the soul and God. The paper is an explanation of the table, with a statement of the points of difference between the Saiva Siddhānta school and other schools of Indian philosophy in the matter of interpreting Māyā. 'The Nature of the Divine Personality' is a disquisition on the meaning of Personal and Impersonal, and the relation of these terms to the Indian *Saguṇa* and *Nirguṇa*. 'Some Aspects of the Godhead' is a further exposition of the same subject. Herein our author says God may be He, She or It, and makes a statement of fact which to the lay mind may sound startling. It is to

the effect that the Siva of the Saiva Siddhānta is not one of the Triad but the fourth. 'The Personality of God according to the Saiva Siddhānta,' evidently written later, forms a sequel to this and herein the subject is treated more fully. To quote a paragraph: "Personality clearly means *sat* and *chit,* and neither *Saguṇa* nor *Nirguṇa.* Personality is opposed to *Achit* or *Jada* or irrational matter and relates to the substance, *Saguṇa* and *Nirguṇa* to the form, either as individual or otherwise—God can never become individualised as man, woman or brute, the limitation of this latter class of beings arising from its union with matter or *Guna* (*Saguṇa*). On this view, impersonal would clearly mean irrational, unintelligent and material, and we do not believe any Indian writer would desire to use this word in relation to the Deity, if he only understood its signification." The paper, 'God and the World,' is really one on 'The Advaita' as the subtitle will show, and in it the author explains the meaning of the term *advaita* which is used in Indian philosophies to express the relation of soul to God, and holds that the misunderstanding of the term by the so-called Māyāvādins is due to their not grasping the nature of the soul and that their position is untenable. 'The Advaita, according to the Saiva Siddhānta,' is a regular philosophical discussion of the same subject, and the author has drawn largely from Sanskrit authorities as well as Tamil to support his thesis. Elsewhere he has said: "The Siddhānti's definition of *Advaita* as 'neither one nor two nor neither' will bring out the puzzle more prominently. It is a system of dualism, it is also a system of non-dualism, but it differs from the other schools of dualism and non-dualism." And here, "*Advaita* is *Ananya* or non-different. The relation is such, that though there be diference in substance, no separation is possible, and the word is used to emphasize its non-different character. And he instances the case of a man and his body. Though these are different, yet man identifies himself with the body, owing to the inseparable connection between the two, and so practically they are one or non-different. So too, the soul identifies itself with God, though God is not the soul, and the soul is not God; and hence God is one, and not one with the soul." The description in the last few pages of this paper of the state of beatitude that can be attained by the soul and the means of attaining it may interest lovers of the

practical side of the Saiva Siddhānta. '*Ashta murtam*' (*muhūrtam* is a misprint meaning a period of 48 minutes) is on the eightfold form of Siva. "The eight forms are Earth, Water, Fire, Air, *Ākās*, the Sun and the Moon, and Soul or *Jiva*, or *Pasu*. By these eight names are comprised the whole universe, both animate and inanimate. The only substance which these terms do not comprise is God; and when, therefore, God is spoken of as having these eight forms as His Body, then the relation of God to the world is clearly brought out." There are temples in India in which Siva is worshipped in one or other of these eight forms. "As Earth, He is worshipped in Kānchi (Conjeevaram); as Water, in Jambukesvaram (near Trichinopoly); as Air in Kālāhasti; as Fire, in Tiruvaṇṇāmalai; as *Ākās*, in Chidambaram; as Sun, when every one performs *Surya Namaskāram*; as Moon, in Somnāth; as *Pasu* or *Ātman*, in Pasupati temples in Nepaul." 'An Upanishad Text' is a discussion of the true meaning of a passage from the *Kaivalya Upanishad*, which tells us how knowledge of God is to be obtained. 'The Svetāsvatara Upanishad' is a pretty long paper and deals with several questions of interest and importance. The paper opens with a scholarly refutation of the theory that this Upanishad is recent and sectarian. Oriental scholars feel considerable difficulty in ascribing this Upanishad to any particular school of thought. It is like the *Bhagavad Gita* which has been variously ascribed to the Vedanta school, the Sankhya, the Yoga, and the Eclectic which combines all the three. In discussing this question, our author sketches the past history of Indian philosophy with a view to trace the growth of the Saiva Siddhānta. The Vedic religion of sacrifices in course of time developed into a symbolic religion and the Āgamas or Tantras formed the sacred books of this religion. "The Āgamas stepped in and used the same old mantras again but with a new force and significance, deleting whatever was unmeaning and preserving only what was useful. It substituted also new symbols though preserving the old names. . . A clear advance in the use of symbols was also made, at the same time effectually preserving the distinction between symbols and truth, by the use of proper words. The Sabda Brahman or the Praṇava was only a symbol and not the truth, as fancied by the Mīmāmsakas

and it was called a mark or Linga. And the figured mark of the Praṇava (Linga is merely the Praṇava as figured to the eye), the Linga, became the universal symbol of God and object of worship, as the Praṇava in mantra or sound form was before. In the new system of worship, the Temples that were built were more on the models of the old yajna-sāla; and the yūpa stambha (Dhvaja stambha and Balipīṭha, Paśu (Basava or nandi) and the gods in their various places were also retained; and a Brahmotsava supplanted virtually the old sacrifice." In the field of philosophy, a new system was gradually being evolved, and its characteristics are thus set forth. "It did as much to systematise and build up into a whole what was hitherto in scattered form, and it did greater service in drawing out more fully the mind-penetrativeness and transcendency of God over both *Chetana* and *Achetana Prapancha*, the world of souls and the world of matter. The postulate of God's supreme *Transcendency* is the special effort of the Āgama philosophy to make out, and as this was the highest end and truth, it was called Siddhānta *par excellence* as distinguished from the Vedānta which led up the aspirant only to certain spiritual stages. It divided all philosophy and religion into four paths or mārgas, called, respectively, Chariya, Kriya, Yoga, and Jñāna; and these were otherwise called Dāsa mārga, Satputra mārga, Saha mārga and San mārga. In the exposition of these paths, it opened out a thoroughly reasoned system of practical philosophy, neither contradicting our experience, nor causing violence to the most cherished of our sentiments, both moral and religious; a system of thought which was progressive and built on an adamantine basis, step by step leading to higher knowledge; a system which by preserving and pointing out the essential difference of God, soul, and matter, established a true relation between them; which led to the highest monistic knowledge, a system which was at once dualism and non-dualism, Dvaita and Advaita; a system which appealed alike to the peasant and the philosopher. Its system of practical religion, calculated to secure the highest end and bliss, was also progressive, commencing from the simplest rituals in the adoration of God to the highest yoga, adapted to the means and capacity of the lowest and the highest of human beings." The latter portion of the paper is devoted to the exposition of philosophy and

religion as contained in the Upanishad, and they are practically the Saiva Siddhānta. From this it will be clear that our author regards the Svetāsvatara Upanishad as about the earliest scripture for the Saiva Siddhānta cult. And he is not alone in holding that view. Dr. Barnett, of the British Museum, has expressed the same opinion in his learned paper on the Saiva Siddhānta 'A Chapter from the Kuraḷ' contains the chapter on the "Perception of Truth" from the *Tirukkural* with a translation of the authoritative commentary of Parimelalagar as well as of the kuraḷs. Notes also are given which go far to clarify the subtle ideas contained in both the text and the commentary. 'The Analogies in the Gita' is a paper which attempts to show with the help of the similes used in the *Bhagavad Gita* that the book does not expound the Advaita of Sankara, as we miss therein "nearly all the favourite similes of the Māyavāda school." 'The Union of Indian Philosophies' is a rejoinder to a paper under the same heading written by Charles Johnston, M.R.A.S., B.C.S., retired, and published in the *Madras Mail* of the 23rd December 1897. Mr. Johnston's paper was no doubt a presumptuous one, and showed clear traces of innocence of some important facts. Our author has ably answered him and clearly shown "that the transfiguration scene with its gruesome description, which Mr. Johnston wants to trace to Puranic legends, preserved most probably from South Indian aborigines, is by express text and by the authority of Krishna himself traced to the second Veda, and that if any copying was done, it must be attributable to the Veda itself." 'The Tree of Knowledge of Good and Evil' is a paper which attempts to explain the mystic significance of that Biblical expression. "The knowledge of good and evil is good and bad karma, and the fruits thereof are the pleasures and pains derived from such acts. There is no harm in performing good and bad acts, but these acts should not be performed for the sake of the fruits, out of selfish desire or dislike. And the moment these are performed with such desire, the thirst after such enjoyment increases, and the bonds of worldly existence are more and more made fast." In the paper on 'The Four Paths,' our author says: "We have read and heard people talk about Karma-mārga, Bhakti-mārga, and Yoga and Jñāna mārga, as though there is little or no bhakti, or bhakti is not wanted in other mārgas, as

though there are no actions or duties attached to the others, or all those who do not follow the Jñāna mārga are only ignorant people." Coming to speak of the Siddhāntic paths, he says: "We cannot know God really by all our religious rites and performances, repetition of prayers and formulas, by *saguṇa* or *nirguṇa* worship, with or without idols, and even by the highest *yoga*, except when His Grace and Love fill us all and we lose ourselves in this Love. . . . We introduce a real element into it when we introduce love in our conception of God. And this conception naturally divides itself into four forms, that of master and servant, parent and child, friend and friend, lover and loved. All other conceptions can be reduced into these four." These four forms are respectively *Charya, Kriya, Yoga*, and *Jnāna*, otherwise called *Dasa, Sutputra, Saha* and *San mārgas.* 'The Saiva Religion' is quite a long paper, read before the Convention of Religions at Calcutta in 1909, and is indeed a valuable contribution. The principles of the Saiva Siddhānta are herein presented in a more lucid and systematic manner than heretofore, and any one who desires to know what the Saiva Siddhānta is, has only to read this paper once to get what he desires. Most of the matter herein is only a repetition of the matter mentioned in the other papers, but being written much more recently, the paper has a peculiar value. 'The Nature of Jiva' was similarly read before a Saiva Conference at Palamcottah in 1910. The soul is one of the three categories postulated by the Saiva Siddhānta, and it is in expounding the nature of the soul, that this system parts company with most of the other schools of Indian philosophy. In the case of this paper too, the charm consists not so much in the fresh matter it contains, as in the fresh presentation of the old matter reiterated in the papers that came before it. 'Sri Parvatam' is an interesting description of the author's journey to the Sacred Hill, and of men and things he saw in that out of the way place. 'Saivism in its Relation to other Systems' is a paper read before the Convention of Religions, Allahabad, in 1911. Our author has herein attempted to show "that Saivism is in harmony with each and every one of the living faiths of the world." The religions he selected for comparison are Buddhism, Christianity, and Muhammadanism. His words relating to Christianity may be of interest to our readers. "The resemblance

between Christianity and Saivism which I wish to emphasize here, relates to the ideal of Godhead, God's relation to man, the doctrine of Love and Grace, and the necessity for a divine teacher. I have shown that, according to Saiva Religion, God is personal in the true acceptation of the word, according to Christian writers. He is our Lord and Master, our heavenly Father, our intimate Friend, and Beloved One. He loves us and we can love Him. He understands our helplessness and is ever intent on our good, and if we only could respond to His Love which, in the words of one of our Saints, is 'limitless and is ever rising and flowing over' our salvation would be assured. 'God is Love' and every Christian missionary who knows anything of Tamil knows by heart the famous verse in St. Tirumūlar's *Tirumantiram* 'Sivam and Love are different, say the fools. No one knows that Sivam and Love are the same. When one knows that Sivam and Love are the same, then he rests in Sivam as Love.'—Our idea of God is *Sat-chit-ānanda*, symbolized in the form of *Somāskanda* (*Sa-Umā-skanda*) and this is the same as God the Father, God the Mother or Holy Ghost, and God the Son; and I have quoted in some other place the definition of these terms from Bishop Westcott, God as pure being or spirit, God as light that links to Him all humanity, and God as Love. I have referred to the Doctrine of Grace as a special feature of Saiva Siddhānta in my last address; and in this respect also, it differs in no respect from the Christian Doctrine. Christian Theologians have fought over the question of desert and grace, and there is a similar divergence in Śaiva Siddhānta schools also. The Doctrine of *Nirhetukaruṇa* is well set forth by Saiva Sages also, and all schools recognize that even where you deserve the grace, it is God that helps you to deserve it. Our *Skanda* is *Kumāra Skanda*, son of God, the first teacher and *Parama Guru*, and I have shown that unless God comes down to us as the Son of Man, our redemption is not possible. Christianity speaks of only one revelation for all time to come. But in the Saiva Siddhānta, God reveals Himself as the Son and Guru to each in his own fulness of time. What repels most Christians in Hinduism is its Idealism and Pantheism. But in the manner in which '*Advaita*' is defined by the Saivite school which is hence called Śuddha Advaita Siddhānta, the doctrine is

without any reproach. Even in regard to the doctrine of atonement, there is considerable agreement. We equally say with Christians, that where we can do His will, atoning ourselves with God, then He takes upon Himself all our burdens, and all our burdens fall off. As man falls away from God, by not doing His will, so the final act of Sanctification consists in doing His will, and the moment we do this, we shall be re-united to our Father in Heaven. I only hope that the day the Christian world realizes the beauty of Saiva Siddhānta in all its aspects, much of the prejudice against Hinduism will fall off, and we shall be united to each other in bonds of fraternal love, as, we should be, children of the same Father. In the scheme of practical religion, consisting of the four paths, Christianity brings to the foreground *Satputra-mārga* or the Doctrine of the Fatherhood of God, though, as I have shown elsewhere, it comprises other mārgas also."

Such is a bird's-eye view, if we may so call it, of the twenty-four papers that make up the *Studies in the Saiva Siddhānta.* As we have already remarked, Mr. Nallaswami Pillai has a standing among the modern teachers of religion and he has a claim to be listened to. He has been devoting his time and energies to the study of the Saiva religion for the last many years with much personal sacrifice. He has not confined himself to the study of the Tamil sacred books alone; his range, it may be easily seen from the quotations, has been much wider; he has been studying Sanskrit literature and the sacred books of many other religions with a view to compare the Saiva religion with them. Mr. Nallaswami Pillai's powers of exposition are great; one may literally say of his writings 'he who runs may read them.' In such a simple and homely style are they written; his analogies which illumine mystic points, and repetitions often pushed to the length of disgust, tend greatly to clear up difficulties ordinarily attendant on such subjects. But one who looks out for a systematic treatise on the Saiva Siddhānta will be sorely disappointed with the present volume. For he will find that the papers, with a very few exceptions, are no better than newspaper articles. In other words there is no academic ring about them. The reader will no doubt find as he turns over the leaves that there are seriously written paragraphs that give indications

that the author is capable of writing much better, but they help only to make him lament that the others were not as good as they. We may perhaps not be justified in blaming Mr. Nallaswami Pillai, who has been otherwise busy as a public officer, for writing them out first as magazine articles. But we are thoroughly unable to comprehend how the publisher has let them go into print in their original form without having them carefully revised by one competent to edit such papers. Except in the case of the paper read at the Conventions, one cannot know at what different times and in what different magazines the papers first appeared. The papers again have not been properly arranged, as our attempt at grouping them will have shown. The chronological arrangement is the simplest one and we have no means of knowing whether that has been at least followed. There are many misprints and ill-constructed sentences which could have been easily avoided. Sources of quotations, Tamil and English, are often left to the reader to discover. Cross-references are sometimes made but with no reference to the pages of the present volume. Passages in obviously earlier papers which may be characterised as carping criticism could have been improved if their tone had been altered. But there has clearly been no editing but only reprinting; and reprinting with little care and less taste. Dr. Pope's error in translating a kuṟaḷ as

> "Who learn, and here the knowledge of the true obtain,
> Shall find the path that cometh not again."

has been perpetuated by being quoted here approvingly. Here is a peculiar idiom in Tamil which has been literally rendered. The sense is 'no pilgrim on that path shall return to this world again.' In spite of all these defects which we trust will be removed in the next edition, this book of Studies has a value all its own, and we cannot point to any book in English which equally serves the purpose that it serves. After all it is the doctrines that must be plainly and correctly set forth in books of this kind. That desideratum has been amply supplied here. If this is not a systematic treatise on the Saiva religion and philosophy, it certainly paves the way for one. And the scholarly introduction by Dr. Romaṉan that prefaces the work throws a flood of new light on the origin and growth of the Saiva Siddhānta, and gives in thoroughly untechnical language its

essential doctrines. We have, therefore, no hesitation in commending the *Studies in the Saiva Siddhānta* to our readers as a book of great value, and would conclude the review with the recommendation that the publisher have it carefully revised for a second edition, and that more pains be taken with the issue of the second and further instalments of the studies which have been, we believe, promised in his note.

S. ANAVARATAVINAYAKAM PILLAI.

NOTES OF THE MONTH.

BEFORE these pages reach our readers, Madras will have had the satisfaction of welcoming her new Governor, and we take the opportunity of joining in the general chorus of goodwill and in the hopes which will be universally expressed that Lord and Lady Pentland's stay amongst us may be pleasant to themselves as well as advantageous to the people of the Presidency. One of His Excellency's earliest public acts will doubtless be to preside at the Convocation of the University, and this seems a peculiarly fitting prelude to the career of one whose reputation as a politician partly rests upon his achievements in connection with the Scottish Education Act. We have had occasion to deplore the evil effects of departmentalism in the educational sphere too often to be in any degree oblivious of the advantage of having as Governor one who has exhibited real practical wisdom in dealing with educational problems in Scotland. It is of equally happy augury that Lord Pentland's other chief title to distinction as a legislator is the Scottish Land Act a measure which he piloted through troubled waters triumphantly to port, and of the land policy of which it is an embodiment he has been regarded "as the true and only begetter." To have discharged the delicate duties of a Parliamentary Whip in a manner that made him universally popular is another experience which will doubtless help him to ease the friction incidental to the work of Government, and his earlier post as secretary to Lord Aberdeen when Governor-General of Canada is certain to have given him some insight into the wider problems of the empire. We may note finally, on the authority of the *British Weekly*, that in his youth he enjoyed the close friendship of Professor Drummond, whom in many ways he resembles. Professor Drummond was a man of eager intellect, fervent religious feeling and saintly life, and a most winsome personality; and that our new Governor was honoured with his intimate friendship is not the least of the credentials which he brings.

THE study of English Philology has suffered heavily by the deaths within a very short time of three of our most distinguished scholars—Frederick J. Furnivall, the Nestor of English studies; Henry Sweet, the most famous of English phoneticians; and Walter W Skeat, Elrington and Bosworth Professor of Anglo-Saxon in the University of Cambridge. The lives of all three are closely bound up with the rise and progress of the scientific study of English. If to-day we are able to trace the origin and development of the English language, and have scholarly text-books and accurately edited texts at our disposal, we owe it in a large measure to these three scholars. They have toiled and we have entered into their labours. Each of them held fast to the highest ideals of scholarship and won for himself a reputation far beyond the limits of his native land. Perhaps the best-known of the three was Professor Skeat. To say that every school boy knows Skeat's texts-books on Chaucer and Middle English is no exaggeration. They form the simplest and most attractive introductions to the historical study of the English language. His etymological dictionaries are a source of interest and pleasure to many who make no pretence of being philological students.

WALTER W. SKEAT was born in London in 1835. The early years of his life were spent at Sydenham, near London, where he gained some acquaintance with the dialects of London, Kent and Essex. Frequent visits to Shropshire during his boyhood brought him into contact with the dialect of the West-Midlands and proved of great value to him afterwards in his dialect researches. At King's College School, his classical master was the Rev. Oswald Cockayne, Editor of the *Old English Leechdoms*. It does not appear that Skeat learned any Old English from him, though later on their common interest in Old English studies formed a bond of friendship between them. At Highgate where he was sent after leaving King's College School, Skeat discovered Spenser, and was also taught to turn Latin verse into English verse, a practice which wins his approval, partly for the practice it gives in the use of words and partly because it saves the public from the publication of many amateurish efforts at versifying.

CURIOUSLY enough Skeat's attention was drawn to the study of Philology by one of the conversations in Mrs. Markham's *History of England.* The conversation on the reign of Richard II contains a mention of Chaucer, and a quotation from his work containing some archaic forms. The authoress also refers to *Piers Plowman* and tries to give an account of the work. These references aroused young Skeat's

curiosity, and he internally resolved, that if ever he should live to grow up, he would become acquainted with the originals little thinking that he was destined to spend many of the best years of his life editing the Standard Editions of Chaucer and 'Langland.' On leaving school, Skeat went up to Christ's College, Cambridge. He was destined for the Church, and with this end in view he studied Classics, Mathematics and Theology. Chaucer, Spenser, Shakespeare and Chatterton were the delight of his spare hours. At Christ's he had several distinguished men as his contemporaries including Calverley, Seeley, Besant, Hales and Peile. In 1860 he became a Fellow of Christ's College, and in 1861 he ventured to give a popular lecture on the 'Origin and Progress of the English Language' at East Dereham, where he had just been appointed curate. This was the first of many contributions to the study of the English language. In it he emphasizes the necessity of studying the language historically, the importance of Old English and the foolishness of guess-work derivations. 'We should aim,' he says, 'at understanding *every word* that occurs in common passages of standard authors.' After two years at East Dereham, Skeat removed to Godalming. There an attack of diphtheria in 1863 compelled him to resign his curacy and changed the course of his life. He returned to Cambridge where he was appointed Mathematical Lecturer at Christ's College in 1864. He now began the study of Old English in earnest. It was a critical time in the history of English scholarship. Hitherto in spite of the labours of men like Kemble and Thorpe, English scholarship was at a low ebb. Whatever was done, was mainly the work of Germans. But in 1858 the Philological Society of London resolved to undertake the preparation of a *New Dictionary of the English Tongue.* Committees were appointed; and as a result of their investigations it was discovered that before the dictionary could be begun, it was necessary to undertake the publication of accurate texts of the literary monuments of English, many of which were only accessible in manuscript. This report led to the foundation in 1864 by Richard Morris and F J. Furnivall of the Early English Texts Society for the editing and publication of the chief works of Old and Middle English literature. Skeat whose interest in such studies was well known was summoned to aid in the work of editing. He began to read Middle English manuscripts with a particularly difficult text in a crabbed 15th century hand,—'Lancelot of the Laik'. This was the first of a long array of English texts edited by him. In 1868 he commenced his great edition of '*Piers Plowman*', which was not completed until 1885. Then followed his careful and scholarly editions of the older alliterative poetry. His edition of Barbours' *Bruce* is the basis of all later editions. His *magnum opus* was his magnificent

edition of the works of Chaucer. On this he lavished all his scholarship and learning. But with Skeat as with his colleague Ten Brink to work at Chaucer was a labour of love.

THANKS to the unremitting labour of the editors of the Early English Texts Society publications and the phonetic researches of Ellis and Sweet, the way was at last ready for beginning the New English Dictionary, now known as the Oxford English Dictionary. The duty of editor was assigned to Dr. J. H. Murray, who began work with Mr. S. J. Herrtage as his assistant on Lady Day 1879. The newly appointed editors set to work on a ton and three-quarters of materials in the form of slips received from Dr. Furnivall. This great dictionary is now within sight of completion under the able co-editorship of Dr. J. H. Murray, Dr. Henry Bradley and Dr. W. A. Craigie and when completed it will be a monument without rival in the annals of scholarship and of incalculable value for the future study of English. But without the work of Prof. Skeat and his fellow-editors the Oxford Dictionary would have been impossible.

PROFESSOR SKEAT now set to work on his Etymological Dictionary (of which a third and revised edition was published only last year.) Before Skeat's day English etymology had been mere guesswork. One man derived all English words from German, while another wrote a book to prove that English was derived from Hebrew. Others seemed to think that Welsh had a prior claim. Professor Skeat was one of the first to render the results of the philological studies of the 'New Philologers' of Germany accessible to students of English. In his two volumes of 'Principles of English Etymology' he has given in a clear and attractive form the more important results of the work of scholars like Verner, Brugmann, Sievers, Noreen, Kluge, Meyer and Paul, while in his dictionary he has embodied the most recent results of the study of Comparative Philology.

WHAT strikes one most in Skeat's work is the enormous amount of it and at the same time the scholarly accuracy and acuteness combined with critical acumen. In some of his more recent publications he has allowed himself to depart to some extent from the practice which governed him in most of his early work and has perhaps laid too much stress on the influence of a French scribe in explaining M. E. forms; but his work as a whole is characterised by sanity of judgment, accurate scholarship and wide learning. He had, what so many famous scholars lack, the gift of adapting his learning to the limited mental

equipment of the tiro, and for this he deserves the gratitude and admiration of all lovers of truth and sound learning.

The spirit which ruled his life is revealed in the noble words spoken with reference to the break-down in health which forced him to give up his curacy and become a scholar.

"But I can now believe I was meant to labour in a different field. Each man has his appointed task; and I have long since loyally accepted the educational duty of endeavouring to instil into the minds of Englishmen the respect in which they ought to hold their noble literature and their noble language, and the desirability of fighting against all the forms of error that beset the study of these invaluable treasures. Every true scholar is in some degree a missionary, he must hold fast to that which is good without wavering, and spare no pains to allure men to the reception of the truth."

THE October number of *The International Review of Missions* contains several articles of deep interest and importance such as Dr. Garvie's "Christian Challenge to other Faiths," but there is one article which is particularly noteworthy, "A Japanese Statesman's View of Christianity in Japan." It is a careful and cautious statement by Count Okuma, himself not a Christian, but one of the most distinguished and most observant of Japanese statesmen. The following sentences may be allowed to speak for themselves. We do not accept his attenuated view of the Christian Gospel, but the Spirit that breathes through his article is altogether worthy. "Although Christianity," he says, "has enrolled less than 200,000 believers, yet the indirect influence of Christianity has passed into every realm of Japanese life. It has been borne to us on all the currents of European civilization; most of all, the English language and literature, so surcharged with Christian ideas, has exerted a wide and deep influence over Japanese thought.

"The fact of the power and worth of religion is admitted by all; it is about the explanation of the fact that men debate so fiercely. There is an interchange of ideas to-day between East and West like the waves of electricity sent forth by the wireless telegraph which no national boundaries can hem in. We can take courage as we approach nearer and nearer to an era of religious concord and of mutual recognition of the truth which each race possesses. When that era fully comes the kingdom of God will be here.

"If I may presume to speak more directly of Christianity, I would say that not a little of Christ's teaching and of the miracles in His life ought to be made subordinate and optional. It is unreasonable

to expect highly educated modern Orientals to accept the whole body of Christian teaching even in the gospels. The controversy whether Christ was God or Man is to me irrelevant. What I want is to know about His central teachings ; to come into contact with His superlative character and to understand His strange power to draw and inspire man. His miracles and His metaphysical nature are by-paths ; the main road is His character and His principles of love and service and brotherhood.

" I am but a child in religious matters and cannot give any detailed suggestions regarding the best methods of carrying on the Christian propaganda in Japan, but by way of caution I would say that all Christian workers should study Japanese History and Ethics. For religion in Japan is a complex of old and new. The old faiths are so interwoven and tangled that patience and study are required to understand them and to help believers in them to accept a new faith. Let Christians make an effort to find points of contact with Buddhism and Shinto ; to cast aside the non-essentials and to emphasize the points of agreement. The watchword of true religionists should be tolerance and inclusiveness. I firmly believe that it is Japan's mission to make a large contribution toward the blending of the East and the West, and the Christian movement in Japan should conceive its mission in some such spirit.

" As an educator, I am concerned about the moral education of our youth. Intellectual education by itself has high moral value, but it is not enough. Unfortunately the Ethical instruction given according to the direction of the Department of Education is shallow—it urges patriotism and loyalty without giving a reasonable and fundamental motive for them. It is not thorough-going. At the same time it is too abstract. Youth needs practical, concrete morality and inspiration by contact with noble, unselfish teachers. Of course it is impossible to introduce religion formally into the schools, but outside of school, religion should have free play and be presented earnestly by intelligent exponents, for religion is an indispensable factor in complete manhood."

LITERARY NOTICES AND NOTES.

Man and his Conquest of Nature. By Miss Marion Newbigin, D. Sc. (Lond). A. and C. Black. Price 2s.

This little book (a new volume in this firm's *Geographical Series)* is intended to be used to supplement ordinary text books of geography and in order to meet this purpose the information in it has been mostly obtained from geographical journals and monographs. Great stress has been laid upon the practical importance of geography, especially upon the human side of the subject.

The contents include chapters upon such subjects as primitive conditions; helpers of man; cultivated plants; useful minerals and industrial revolution; the harvest of the sea and regions where man has thriven.

The book is charmingly supplied with photographic illustrations.

We feel confident that this little volume supplies adequately a real want. Teachers will readily avail themselves of the chance of putting such a work in the hands of their pupils and these pupils themselves will gain from the book real insight into the nature of modern geographical studies.

Experimental Science. Part II (Chemistry). By S. E. Brown, M.A., B.SC., *Cambridge University Press. Price 2s.*

This is by far and away the best school class book on the subject that we here yet seen. The author has, in the course he has selected, been guided by his own teaching experience and as a result we have here a school course which meets all requirements and which can be completed in two years by a class working for two hours per week. After the course is completed the pupils are ready for the junior chemistry papers of Oxford and Cambridge Examinations in experimental science, etc.

The contents include just the usual elementary work done in the first two years of a chemistry school course, but the value of the book lies in its teaching powers, in the way in which facts are presented, in the constant reiteration of fundamental facts and in the number and excellence of its diagrams.

We cordially recommend it as eminently suitable for the purpose for which it is written and we eagerly await the publication of its companion volume dealing with the teaching of Physics which will be ready shortly.

The Indian Treasury of English Verse. Edited by S. G. Dunn, M. A., Oxford University Press, 1912.

THERE are signs that the Oxford University Press is determined to find its place in India. Publishers like Macmillan and Longmans have already captured much of the Indian trade by their energy and enterprise. The future of Indian bookselling is, however, going to be such a big factor in the commercial life of India, that there is room for many publishers. The little volume which we note at present contains about twenty-five little poems from Longfellow, Campbell, Moore and a few others. Notes are given with sufficient fulness. But why call it "The Indian Treasury"? It inevitably suggests comparison with the "Oxford Treasury," the great work of G. E. and W. H. Hadow. The former is a trifle compared with the latter, yet the ambitious name challenges the comparison.

LITERARY NOTES.

ENGLISH prose rhythm has received but little attention from critics and commentators in the past, though the elements of prose style have been repeatedly analysed and expounded. The task of eliciting the principles of the subject has been courageously undertaken by Professor Saintsbury in a volume lately published by Macmillans. The reviewers, while unwilling to accept all his conclusions, are unanimous in their recognition of the value of the book. "It is no vain compliment," says one, "to say that he is better fitted for this task than any other man alive." Whether prose rhythm will prove amenable to laws of any real utility remains to be seen. But Prof. Saintsbury has done invaluable pioneer work, and any further exploration of the subject will gain by his achievement.

SOUTH AMERICA is a continent that steadily advances in the estimation of the historian and publicist, and new books devoted to its history or antiquities call for notice. A recent work on Venezuela and Trinidad, with the title *The Path of the Conquistadores*, has been published by Methuen and Co. A historical sketch prefixed calls attention to the work of the great liberator, Simon Bolivar, a hero worthy of commemoration though all but unknown to the present day. The contrast drawn in the book between the prosperity of Trinidad and the corruption and backwardness of the neighbouring republic raises considerable question as to the advantages of the Monroe Doctrine to the states it is reputed to protect. "On one side of a ten-mile strait is a province as large as Prussia lavishly rich in untouched natural resources, without a mile of railway, without a

decent road, without industries or anything but the most elementary agriculture, supporting a poverty-stricken population of less than sixty thousand. On the other side of the channel is a little island fifty miles square, with railroads, trolleys, factories, oilfields, roads like boulevards, supporting in peace and prosperity two hundred and eighty thousand people."

IN the same connection we may notice the announcement by Smith, Elder and Co. of a new volume on South American history by Sir Clements R. Markham, the well-known authority on the Incas of Peru. It is called *The Conquest of New Granada,* and is advertised at six shillings net.

PHILOLOGICAL students should notice the publication of the following works :—*Early Welsh Script,* by W. M. Lindsay (Parker and Co., Oxford); a book on the forms of the Baskish Verb, by E. S. Dodgson (Hy. Frowde); and the third part of Dr. Jakobsen's etymological dictionary of the Norse element in the dialect of Shetland.

THE world of English scholarship has sustained a heavy loss in the recent death of Prof. Skeat and of Dr. H. H. Furness. The former is referred to at length elsewhere. Of Dr. Furness it is sufficient to remark that he is the editor of the invaluable Variorum Edition of the plays of Shakespeare. Happily for this branch of study he leaves a son, also named Horace Howard Furness, to carry on his work.

THOSE who have come under the fascination of Beckford's *Vathek* will welcome the publication of the *Episodes of Vathek,* which comprises three tales intended by the author for inclusion in the work, but omitted on account of the hasty publication forced upon him by the disloyalty of his translator, Henley, and hitherto unpublished. They have been translated by the late Sir Frank T. Marzials, and are now published, together with the French text, by Stephen Swift and Co.

SCIENCE NOTES.

THE problem of the origin of life formed the subject of Professor Schäfer's address as President of the British Association at the meeting held at Dundee last month. Dealing first of all with the definition of life, he showed that Herbert Spencer's and other definitions were unsatisfactory, and that the best way of getting a true conception of what was meant by "life" was by contrasting it with "death" and "soul." The kind of life that he wished to deal with was that of which death was not the antithesis, but rather the completion or last act; while the word "soul" implied something totally different, the problems of life being essentially problems of matter. The various manifestations of life are exhibited by material substances which would ordinarily be called inanimate. Professor Schäfer described each of them—movement, assimilation, chemical processes, growth and reproduction—and showed that in each case similar processes were observed to take place in crystals, colloids, and the like.

PROCEEDING to discuss the possibility of spontaneous generation, Professor Schäfer said: Since the experiments of Pasteur, few have ventured to affirm a belief in the spontaneous generation of bacteria and monads and other micro-organisms, although before his time this was by many believed to be of universal occurrence. My esteemed friend Dr. Charlton Bastian is, so far as I am aware, the only scientific man of eminence who still adheres to the old creed, and Dr. Bastian, in spite of numerous experiments and the publication of many books and papers, has not hitherto succeeded in winning over any converts to his opinion. I am myself so entirely convinced of the accuracy of the results which Pasteur obtained—are they not within the daily and hourly experience of everyone who deals with the sterilisation of organic solutions?—that I do not hesitate to believe, if living torulæ or mycelia are exhibited to me in flasks which had been subjected to prolonged boiling after being hermetically sealed, that there has been some fallacy either in the premises or in the carrying out of the operation."

THE general acceptance of the theory of evolution leads us to suppose that the origin of life must have been due to an evolutionary process. It is, however, impossible to obtain evidence of such a process from the past history of the globe. "Both the hypothetical transitional material," said Professor Schäfer, "and the living material

which was originally evolved from it may, as Macallum has suggested, have taken the form of diffused ultra-microscopic particles of living substance; and even if they were not diffused but aggregated into masses, these masses could have been physically nothing more than colloidal watery slime which would leave no impress upon any geological formation." Thus the attempt to trace the evolution of living matter to its beginning in terrestrial history cannot in the nature of the case succeed. Professor Schäfer thought, however, that the evolution of non-living into living substance might have happened more than once, and that it might be happening still. "It is true," he said "that up to the present there is no evidence of such happening; no process of transition has hitherto been observed. But on the other hand, is it not equally true that the kind of evidence which would be of any real value in determining this question has not hitherto been looked for?"

THE obvious objection to the theory that the change from non-living to living matter has happened more than once is that every time the change happened a new series of living creatures would be started so that now we should have a number of such series at different stages of their evolution. Professor Schäfer only referred to this objection in so far as it related to the geological record, and admitted that it did not reveal more than one palæontological series. He argued that this objection assumed that evolution would take in every case an exactly similar course and proceed to the same goal. "If," he said, "in any other palæontological series than the one with which we were acquainted the process of evolution of living beings did not proceed beyond Protista, there would be no obvious geological evidence regarding it." Yet, later on in his address, Professor Schäfer said: "The establishment of life being once effected, all forms of organisation follow under the inevitable laws of evolution. *Ce n'est que le premier pas qui coûte.*" A better way out of the difficulty appears to be that of Mr. F. J. Allen who, taking the hint from Professor Ray Lankester that the first protoplasm may have fed on the antecedent members of the series from which it was evolved, contends that living matter is probably constantly being produced, but that it fails to make itself evident because it is seized and assimilated by existing organisms.

RECENT PERIODICAL LITERATURE.

THE CONTEMPORARY REVIEW.

THE question of naval expenditure is dealt with by two writers in the September number. Mr. Arthur Ponsonby discusses more particularly the relation between foreign policy and naval expenditure. It is not sufficient now, he says, to question the advice of naval specialists and dispute the proposals of the Admiralty. Naval strategy and foreign policy are closely inter-dependent, and it is unreasonable to confine criticism to the former without taking account of the latter. Regarding the present situation as in some ways the most serious which British statesmen have yet had to confront, Mr. Ponsonby proceeds to examine the arguments generally used in support of increased and increasing expenditure on armaments. With regard to the argument that Germany has aggressive designs he contends that when full allowance is made for exaggeration, irresponsible utterances, and false moves on both sides, there is no ground for saying that Germany has aggressive designs any more than there is for the Germans bringing the same accusation against England. As to the alleged failure of diplomacy to improve relations between England and Germany, he holds that if a means could be found of ascertaining and expressing true national opinion freed from the excrescences of syndicated journalism and ignorant jingoism, that opinion would be formed emphatically in favour of a pacific policy of an adjustment of differences, and of a declaration in favour of friendship and co-operation. With regard to the argument that war is sooner or later inevitable he says that war is not yet inevitable but will soon be if the present rate of preparation for it is continued long. And with regard to the argument that a certain numerical preponderance in ships is to e aimed at because it means security, he says that there is no genera agreement as to what exact numerical preponderance in naval strength means absolute security. Naval strategy to-day is a new science, and bears no resemblance to the naval strategy of half a century ago. While admitting that in the framing of naval policy the numerical strength of the fleets of other powers must be taken into consideration, he deprecates the practice which has grown up in recent years of singling out one particular power as the one against which new ships are being built. Lastly, with regard to the argument that the victory of Great Britain over Germany would be an unqualified gain for Great Britain, Mr. Ponsonby says there are many who have grave misgivings on this point. In crippling German, Great Britain would be dealing a fatal blow at her own commercial ascendancy. Besides, it must be remembered that war settles nothing: it only sows the seeds of further discord. The

second of the two articles referred to is by Sir George Toulmin, who writes on *The Liberal Party and Naval Expenditure.* He defends the Government on the one hand from those who suspect them of having no peace policy and on the other hand from those who doubt the adequacy of their preparations for war. To those who charge the Government with paying too little regard to peace in their naval preparations he says that Britain is only one nation among many and that the responsibility for the preservation of peace cannot be put on her shoulders only. The Liberal Government have shown, in various ways, since Sir Henry Campbell-Bannerman made his proposal for reduced naval estimates, that they have a peace policy which they would gladly pursue to a greater extent than they find possible. But they feel that in present circumstances they must pay tribute to the war spirit; and in Sir George Toulmin's opinion they are taking adequate precautions for the defence of the Empire. They have improved the Committee of Imperial Defence which was formed by Mr. Balfour, and they have done much to perfect the machinery by which the Cabinet is informed about Military and Naval questions. They are not likely to falter in the application of the knowledge which they have accumulated.

Sir Roger Casement contributes a very interesting article on *The Putumayo Indians*, the tribes inhabiting the region in which the operations of the Peruvian Amazon company have been carried on. Of these Indians there are some six or seven distinct tribes, speaking different languages or perhaps wholly different dialects of the same language, differing in character, but having the same manners and customs. These Indians of the Amazon forests, Sir Roger considers to be identical in origin with the Aymaras and Quichuas of the Inca Empire. Continued study of them convinced him that they are not children of the forest, but children of elsewhere lost in the forest, finding in the forest their only heritage and shelter but remembering always that it is not their home. Their music, songs, and dances are not based on their life of to-day but are drawn from some far off ancient fount of inspiration while they live mostly in shadows, they delight in brightness and even in beautiful things. Most of them, Sir Roger thinks, have a positive distaste for the forest, and would willingly follow any white man who would lead them out of it. They are wonderfully intelligent, but like Indians everywhere in that part of South America they have that docility of mind which leads them to submit to the white man and to render him an ever-too-ready obedience. They are very willing to accept the guidance of religious instructors; and in Sir Roger Casement's opinion they would respond readily to the appeal of Christian Missionaries.

MR. HERBERT BURROWS gives a very interesting account of the Montessori method of education. This is the method advocated by an Italian lady doctor, who holds that the child should be allowed, with as little teaching as possible, to educate itself through the medium of the senses, and thus gradually develop its latent faculties and character. One of Dr. Montessori's cardinal ideas is that the innate faculties for this training through the senses are active at a much earlier age than is usually supposed; and another is that children are innately good if properly appreciated. Therefore instead of presupposing evil in child nature the teacher should help the child to manifest the good in itself. Instead of continually saying "Don't" or "Do," the teacher should remain as much as possible in the back-ground and say to the children, "Come, let us try this together." The Montessori method is an application to the education of normally minded children of ideas which have hitherto been applied only in the education of the feeble-minded; and so far as it has been tried it seems to have given wonderful results. No one imagines, Mr. Burrows says, that it will transform child nature in a year or two, but it will certainly lay a secure foundation for a nobler educational child-life.

SIR WILLIAM RAMSAY writes in his interesting way on the sanctuary of *Men Askaenos* at Antioch, the Phrygian city near Pisidia. The site of this sanctuary, which was one of the great theocratic centres of Asia Minor, was discovered last year; and Sir William Ramsay hopes that the complete excavation of it may yield valuable information about the theocratic system. Strabo says that the sanctuary of the God of Antioch was near but not in Antioch. The actual position is on a steep mountain peak about two miles to the south of the city. Sir William Ramsay describes the view from it as one hardly to be matched for combined variety and beauty; and he says that this fact must have had much to do with its selection as a seat of Divine power.

CANON BARNETT makes several suggestions for the more effective utilisation of the Cathedrals of England as means for the spiritualisation of the national life. In themselves as associated with the past and as living witness that the present is the child of the past, the Cathedrals have a message which would help to spiritualise life; but they need interpreters. So also do the memorials of the dead which they contain but which to the mass of the people have no voice with which to deliver their message. Canon Rawnsley writes on *Charles Dickens's Connection with The Lake District*, dealing more particularly with Dickens's liking for Angus Fletcher. Mr. A. J. Philip describes a scheme for the establishment of a reference library for Lon-

don; and Mr. Stephen Phillips contributes a short drama entitled *The Adversary*. Mr. J. M. Robertson writes on *Bacon as Politician*, claiming for him that in the group of capable writers of his period who brought to the handling of actual political problems as serious and strenuous a judgment as men had hitherto reserved for the problems of theology, Bacon stands first for the general ripeness, sagacity, and comprehensiveness of his political thinking. Dr. Dillon in his article on *Foreign Affairs* touches upon several of his favourite themes, and the Literary Supplement includes a short article by Mr. J. E. G. de Montmorency, There is also an article on the recent royalist raid in Portugal.

THE NINETEENTH CENTURY

THERE are two articles in the September issue that should be of interest to Indian readers, *India Revisited*, by Sir Bampfylde Fuller, K.C.S.I., C.I.E., formerly Lieutenant-Governor of Eastern Bengal; and *The High Courts of India*, by Sir Henry T. Princep, K.C.I.E., late Judge of the High Court, Calcutta. The writer of the former gives his impression, gained on a recent visit of the changes that have taken place in India during an absence of five years. The lines of advance that catch his eye are many, but he gives most attention to the indications of social improvement. What he has to say about this will be welcome to our readers. He attributes much to the influence of Christianity acting through many agencies. As regards social questions it appears to him as if India were awakening from her sleep: she shows signs of movement under the stimulating influence, not so much of a desire for change as of a patriotic feeling of shame that she should be exposed to the reproach of Western nations. This feeling is first experienced by those who have come into contact with Europe or America, or have been influenced by their travelled brethren. Traditional custom, however, has been "little affected by the study of English: during the past half-century we have seen that youths can pass by thousands through our schools and colleges, learning our language, studying our literature and our science, but not imbibing from either the least effective desire to change their habits." Sir Bampfylde Fuller notes a stronger and deeper current in—what would be for Indians the most fruitful of reforms—the movement toward the emancipation of their wives and daughters. The Arya Samaj, rapidly growing in influence in the Punjab, is strongly opposed to child-marriage, and is convincing its disciples that a girl should not be a wife until she is at least fifteen years old. "To one who had been five years absent from India" he writes, "it was surprising to see the number of Indian ladies, untroubled by veils, who were visiting the places of interest at Delhi in

the company of their husbands and brothers." Industrial development, on the other hand, has not been so rapid as is commonly believed. In fact, the country is in this respect moving very slowly. Apart from cotton and jute mills, manufacturing industries are still astonishingly small for so large a population. India is in the condition of medieval Europe, and lacks even the desire for material comfort which was displayed by our Middle Ages in the construction of substantial dwelling-houses. Glass-factories, for instance, have been established, but are unprofitable because the people are content to drink out of metal. The writer surmises that industrial progress will be slow unless it is assisted by the emancipation of women, but that beyond a doubt it is stimulated by conversion to Christianity. The poorest Protestant converts endeavour, however humbly, to follow the habits of their missionary teachers, and the results are perhaps illustrated by the remarkably low death-rate of the Indian Christian population. In education, too, the tolerance with which Christianity is viewed is rapidly increasing. The conversion of a student no longer arouses the resentment which some years ago would urge his school-fellows to go on strike. The process of educating together Christians, Hindus, and Muhammadans without distinction has had good results.

SIR HENRY PRINSEP, in his article on *The High Courts in India*, points out that in the course of this year half a century will have passed since High Courts were established at Calcutta, Madras, and Bombay. The High Court of Allahabad dates from 1866, and it is now under contemplation to establish another High Court at Patna, the headquarters of the new Province of Behar-Orissa, presumably on the model of that at Allahabad. In view of this Sir Henry Prinsep thinks it time to consider how far the existing High Courts have fulfilled the expectations of their founders, and at the same time to review shortly the system of administration of justice in British India. The account he gives of the organization of the High Courts from the original amalgamation of the existing Supreme and Sudder Courts representing respectively the Crown and the Government of the East India Company is remarkably clear and interesting, but we are more interested in his practical suggestion for reform than in past history. He points out that the conditions under which appointments were made from the English Bar in the early days of the High Courts do not exist at the present time. There has been a large shrinkage in the actual value of the salaries of the Judges as fixed in 1862, and another serious impediment has been put in the way of the barrister in England by the declaration that he shall be superannuated on attain-

ing the age of sixty years and thus vacate his appointment. In 1872 Sir James FitzJames Stephen, the law member of the Governor-General's Council, summed up the situation and in a well-known minute expressed his own opinion on the subject. His recommendations were not accepted, and the only result was the separation of the Civil Service into two separate departments—judicial and executive—under which the prospects of official advancement were clearly in favour of the latter. Sir Henry Prinsep thinks the time has come for the appointment of a Commission which can at least evolve some practicable scheme to restore a proper equilibrium in the Courts of Justice.

AMONG other articles in this issue are two of great interest: (1) *Railway Projects in Africa* and *the Near East* (with two maps), by Sir Harry H. Johnston, G.C.M.G., K.C.B., in which he discusses the political and commercial interests of the projects for unbroken railway communication between Capetown and the Mediterranean, and between Calais and India; (2) *Some Aspects of Chinese Reform*, by Captain A. Corbett Smith where the writer is not content to speak in general terms but selects two or three lines of social progress from which to discover the nature of China's debt to the West.

THE FORTNIGHTLY REVIEW

THE article on *The Albanian Question* by Mr. P. P. de Sokolovitch in the September issue of this periodical is of peculiar interest in view of the recent outbreak of war in the near East. Ever since July 1908 statesmen interested in the regeneration of Turkey have been asking themselves, "What attitude will the Albanians assume towards the movement of the Young Turks, and how will the leaders of this new movement secure, if not the active assistance, at least the toleration of the Albanians?" The reliable French Publicist, M. Réné Pinon, from information gathered on the spot in the Autumn of 1909, rightly foresaw that a dangerous agitation would be fomented among them by Austria and Bulgaria whose aim it was to encourage disturbances in that corner of Turkey in order to profit by it. These disturbances have broken out and the Young Turks are now involved in a conflict as severe as that of April 1909. Mr. Sokolovitch has thrown much light on the problem presented to the Young Turks as well as to Europe at large by explaining the character of Albania and the Albanians, the origin and nature of their previous rebellions and, in relation to these, the present situation in Turkey. It is remarkable how long the Albanians have resisted or remained impervious to the forces

of civilisation. The savage condition in which they have remained, and their leanings towards brigandage, explain to a certain extent the fact that Western commerce entirely abandoned the ancient *Via Egnatia*, the Roman highway joining Valona and Constantinople with the West, which, after the Turkish invasion and the relapse of Albania into a state of anarchy, was replaced by another, running from Ragusa to Constantinople, through more civilised countries inhabited by Serbs and Bulgarians. Hitherto the Albanians have had no alphabet, and this has been a subject fruitful of discord between the North and the South and between Muhammadan, Catholic, and Orthodox Albanians. The first wish to introduce the Turkish alphabet, the second the Latin and the third the Greek. Mr. Sokolovitch asserts that the Albanian people "have remained in the same state as they were in at the time of the Turkish invasion, having crystallized, so to speak, into their state of medieval barbarism."

THE opening article on *The Evolution of Colonial Self-government* by Mr. J. A. R. Marriott reviews a vast amount of literature dealing with topics of Imperial policy. It is pointed out that well into the Victorian era the impression prevailed among statesmen of all parties that the connection between the mother Country and the Colonies was a transitory political relation, and that the best service which we could do for the daughter lands was to train and equip them for the independence which sooner or later they were certain to claim. The dominant maxim, in politics as in economics, of the school then fashionable was derived from the French physiocrats of the eighteenth century—*laissez-faire, laissez-aller*, "let go." How completely the prevailing sentiment has changed is seen from the almost annual Imperial Conferences of statesmen, leaders of commerce, and latest of all delegates of universities, that meet in the capital of the Empire.

The two most important books that Mr. Marriott makes use of in his article are *Responsible Government in the Dominions* by Dr. Keith, and Lord Durham's *Report on the Affairs of British North America*, edited with an introduction by Sir C. P. Lucas, both issued from the Clarendon Press at Oxford this year. The former writer gives us, in the first place, a sketch of the legal evolution of "responsible" government; and, next, an exhaustive analysis of the various organs of the polity: the executive; the legislature, and the judiciary; together with a lucid exposition of the nature and extent of "Imperial Control over Dominion Administration and Legislation," and an interesting essay on Imperial unity and Imperial co-operation. The latter has given for the first time a critical edition of what may be regarded as a classic by the student of Colonial history. With these and other recent

books Mr. Marriott works out the story of the evolution of Colonial self-government. His ruling conception is that those portions of the Colonial Empire which have now attained to the highest point of political development have passed through the following stages: (1) Military Government; (2) Crown Colony Administration; (3) Representative Government; (4) Responsible Government; (5) Federation or Union. Of this evolutionary process, British North America affords not only the earliest but the most typical example and it is, therefore, the history of Canada that provides the best illustration of Mr. Marriott's theories. Of the articles on literary topics by far the most interesting is *The Classical Spirit*, by Mr. Hilaire Belloc. He is perhaps unjust to the Romantic spirit in stating that its demand for exaggeration, for the intensity of some particular emotion—with its revolt against moderation and authority in art—is not regarded by those who are acquainted with the Classical Spirit as a sign of strength but as a sign of weakness; but he has given a most sympathetic and admirable analysis of the artistic aims of the Classical Spirit, as the following quotation will indicate:—

"The Classical Spirit also seems to regard all human emotion as no more, even artistically (not only morally) than a means to an end. The end would seem to be the complete, the balanced, and the just sum of all human energy. The Classical Spirit will depend, for its artistic effect, upon horror (though not upon terror), upon pity, (though not upon tears), or upon humour (though not upon laughter), upon admiration (though not upon ecstasy)—but it will never play upon one note and end on it. None of these great human emotions will the Classical Spirit segregate and treat of by itself as an end. The Classical Spirit will not say of one of its works, "this work has succeeded, if it has merely succeeded in making you laugh, or in making you frightened, or in putting you into this or that mood." Emotion under that moderator which the Classic accepts is invariably treated as something which is aroused for an ulterior purpose, and that purpose the production as far as possible, in those who hear it, of a perfect human mood wherein the various emotions of the man shall properly blend."

COLLEGE NOTES.

IT is said that as many as seven cities contended for the honour of being the birth-place of Homer—when his fame had become established as the national poet of Greece. Hostels have now come to be so well recognised as essential to the proper equipment of colleges that it is not to be wondered at that the honour of having established the first hostel in Southern India should be claimed on behalf of more than one college. At the opening of a new hostel recently in connection with the Noble College, Masulipatam, the Hon. Mr. R. C. C. Carr, I.C.S., expressed the opinion of the public on the subject when he referred to Dr. Miller as having started the first hostel in 1884. This statement having been challenged in the correspondence columns of the *Madras Mail* on behalf of Father Sewell, for whom the credit is claimed of having started a hostel in 1883 for the benefit of Brahmin students attending St. Joseph's College, Trichinopoly, Mr. Pittendrigh addressed the Editor stating the facts of the case as follows :—" Mr. Carr is, of course, correct in his statement that Dr. Miller originated the hostel system, only he should have said '1882' instead of '1884'. The Madras Students' Home, the oldest of the five Christian College hostels, was founded in 1882, as may be seen on the cover of the rules of the Hostel. The present building was erected by Dr. Miller and opened in 1884; but the hostel was begun by him in a rented house two years before the present building was erected. During these two years he satisfied himself by actual experience not only that the hostel met a real need, a matter about which he had no doubt, but also that it would be taken advantage of by the student community."

ONE would expect this communication to have settled the discussion. But the protagonist of the Trichinopoly hostel has chosen to claim a share of the honour for his College on the plea of the idea having occurred to the heads of the two colleges at the same time—somewhat similar to the idea of evolution by natural selection occurring to Darwin and Wallace independently and simultaneously ! This has moved a twenty-five years' resident of Trichinopoly to explain the true nature of the Brahmin hostel run by St. Joseph's College and to show that the first pucka college hostel even in Trichinopoly was something other than St. Joseph's—one formed on the model of the Christian College hostels. Since this is not the first time that an attempt has been made to qualify Dr. Miller's right to be regarded as

the originator and pioneer of the hostel system in this Presidency we make no apology for reproducing this correspondent's statement :—

By a Hostel is meant a building set apart exclusively for the board and lodging of students under the complete control and management of a College or school. If this is so, Mr. Krishna Iyer's claim for St. Joseph's College, Trichinopoly, can hardly stand. That College was transferred to Trichinopoly in 1883, and till recently the whole of the High School Department was located in Clive's House. Certain students were allowed to rent almirahs in some of the class rooms, which they had to vacate during the day time for the location of classes. About only fifteen years ago I believe a separate building was set apart exclusively as a residence for students, but even then the boarding was managed by a local hotel-keeper who paid rent for the rooms which he occupied. While the Hostel system was thus being gradually evolved at St. Joseph's, the sister College of the S. P. G. had a complete Hostel—now known as the Hindu Hostel Annexe—where thirty or forty students received boarding and lodging from the College, the arrangements for messing and residence, and also, of course, the discipline of the Hostel being under the control of a Warden, who was a Professor of the College. It will be noted that the S. P. G. College can fairly claim to have established the first complete Hostel for Hindu students in this town though the other College had begun to feel its way towards it a little earlier, and deserves full credit for its experiments in that direction

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RECENTLY a public speaker in Madras, in bemoaning the absence of culture and of appetite for knowledge among the educated people of Southern India, spoke of hostels as at present conducted as being 'little more than glorified eating houses.' That our College hostels were designed to be, and have from the beginning been regarded as nurseries of intellectual and moral life might be proved by the following passage in the address presented to Dr. Miller nearly a quarter of a century ago by the first occupants of the building known as the Students' Home :—

"It seems to us, further, that this Students' Home will serve other and more far-reaching ends than a mere Boarding-house. In India, where our Universities are only examining bodies, it generally happens that the education imparted is only the education of the Lecture-Room, and is, therefore, a very defective kind of education. The various formative and corrective agencies associated with the idea of a University in Europe have hitherto not been available here. The influences that have heretofore been brought to bear on the student have been almost entirely influences from without. Facilities for meeting one another in close communion do not present themselves in the class room; and Debating Societies that afford the much-needed opportunities are far too artificial and formal to further the desired end. It strikes us that this Students' Home is just the kind of institution needed to correct the bookish tendency of our education. For here--thanks to the catholic spirit of your generosity—we shall have students preparing for the various examinations in Law, Medicine, Engineering and Arts. Here will be represented various Schools of Ethics and Philosophy, Hamilton, Berkeley and Kant, pitted against Bain and Mill. Here we shall hear men discourse on the charms of Dissection or Mensuration, as

well as on the treasures of Literature. Here we shall have men from the North, men from the South, men from the North-western districts, from Mysore and from Travancore, all with more or less distinct types of character, and with more or less strongly accentuated peculiarities—some conservative and orthodox, some liberal and progressive, and some even radical. From the association of so many minds we cannot but hope for much resulting good. In the friction of souls, many a spark of truth or of wit will flash out, many an unseemly angularity will be rubbed away. The constant exchange of ideas must tend to the expansion of the mind, to the creation of a capacity for taking broad views. The diversity of tastes and gifts and pursuits must act as an healthy tonic on the character, correcting one-sidedness and erasing conceit. In a word it seems to us, that the long felt want in Indian Education—the want, that is, of these influences to supplement the teaching of books—is now in a fair way of being supplied. In this elegant and noble structure, the first germs of real University life are now laid—germs which, when developed under the fostering care of men, who, like you, have the true welfare of India at heart, will produce fruit such as will transform this beautiful, this unhappy but beloved, India of ours.

"We would say much more of the hopes and thoughts suggested to us by this occasion. But, Sir, very little that we could say would be new or unfamiliar to you. You have always endeavoured to place yourself on a level with us, so as to understand our feelings and thoughts; and very few Europeans knew so well all our deepest aspirations and most passionate longings."

This expresses the view of the beneficiaries of Dr. Miller's far-sighted generosity. His own hopes were centralised in a slightly different way.

DR. MILLER used sometimes to be described as a powerful governor of men. A governor of men he undoubtedly was. Otherwise he could not have done one-tenth of the work he has accomplished for the good of the people of this land. But he was not a governor of men in the sense that he ruled people, young or old, by repressing their energies or by strangling opposition. A descendant of Norwegian forefathers, he loved to see nothing so much as a full play of well-organised and well-balanced energy. He governed men by seeking to understand them, by cheerfully conceding to them the same liberty of thought and action as he claimed for himself, and by convincing them that if he sought to change their views and ways, it was not for any self-gratification but from a sincere solicitude for their well-being. That his conception of their well-being was no narrow one but touched all spheres of their existence, spiritual, moral, social and political, that he was a friend who wished to make them truly free with the freedom which comes from obedience to Law—was known to all who came into intimate contact with him. The young people of the college, however, could not, generally speaking, comprehend the union of outward authority with an inward desire to create and develop in them a sense of freedom. This

aspect of his ambition for them, it was the privilege of the few students who co-operated with him in framing the constitution of the Students' Home to understand. Dr. Miller's own account of his endeavour to effect this which we take from the College Notes contributed by him to this Magazine in September 1889, shows that in our Students' Homes we have the seeds sown not only of a residential university but of true civic life as well:—

"Supervision is of even greater value than food and lodging, extremely important though these are in their own place. Now I am by no means sure that all the former students for whom these Notes are written, will approve of my views as to the best way of exerting a good influence over the young men, who are cast loose upon Madras, and of training them in salutary habits. Perhaps some of my friends may judge that the first step should have been to draw up a full and precise code of rules—to have made everything perfect upon paper—then to provide a manager armed with authority to enforce compliance with every detail, and thus to press the characters of the young men into a good mould, and to trust to their retaining its shape after the pressure has been removed.' That is the approved bureaucratic method; and it is certainly the easiest. It is also the line of action which secures the speediest results of a kind. It is that which makes the greatest show and wins most applause. And I admit that this line of action is sometimes permissible and right. I am not, however, to argue out the question with those who may be ready to believe that this is the one right method. I will only tell them that this is not my method in almost anything; and that in an experiment which has been wholly my own—to which even the College does not stand in the very least committed—I may be allowed to take my own way, inferior and inefficient though that way may be deemed by many. As regards supervision and management, the aim has been that the Students' Home should, as far as possible, govern itself. I have all along had the hope that possibly, to some small extent, it might help to make the young men of Southern India capable of that "self-government" of which we hear so much—a thing which some seem to think that people will become fit for in a moment if they only choose to try, but which really requires long training and patient practice, as much as drawing, or surveying, or music, or any other art which can be named. At its commencement, the Home was pretty nearly destitute of organization or rules of any kind. As time went on, we tried to learn a little from experience. In consultation with the Manager and the members, a few rules were framed and acted on, though not formally enacted; and some organization began naturally to spring up. Last year the customs that had proved beneficial were put tentatively into definite form—not by me but by those who were members at the time. Early in the present year their work was revised, and many points in it discussed. Some additions and modifications were made as the result of these discussions, and the whole was arranged and codified. Thus at last, but not until seven years after its commencement, the Students' Home has now a definite constitution."

Speaking of the apparent complexity of the rules, he says:—

"There is nothing in them that has not been tried and found to work well—nothing in fact (except the institution of the Council) which was not going on for a long time before it was set down formally as a rule. The rules are known by experience to be thoroughly workable; but I am far from saying that they

would prove workable if imposed on those who had no experience to be their guide in working them. Shortlived though each generation of members necessarily is, it hands down to its successor something of that inherited experience without which 'self-government' is either an impossibility or a farce."

To the cynic who might think that too much thought had been expended in legislating for a comparatively small concern, his answer is:—

"I am certain there was more thought and more skill expended in devising and working the constitution of the microscopic republic of Athens, than in the whole framework of administration in the empire of all the Russians. And, once again, critics should call to mind, whether they approve of our laws or disapprove of them, that they are made and mainly administered by the young men in the Home themselves. Be they good or bad, they are their own. In obeying them, and administering them, and modifying them as need may arise, the members can hardly help gaining insight and experience which will perhaps stand India in good stead some day in a wider sphere."

Such are the ideals of our Students' Homes. How far have they been realised? Writing seven years after the foundation of the first Students' Home, Dr. Miller was able to say:—

"As an answer, I shall do little more than adopt a happy form of words which the Education Commission employed in speaking of the moral and social effects of liberal culture throughout India. After referring to the testimony of witnesses and the undeniable evidence of facts, they say of collegiate education that 'if it has not fulfilled all the expectations entertained of it, at least it has not disappointed the hopes of a sober judgment.' In this case, after everything unfavourable has been discounted, the good effected has been such as not to disappoint 'the hopes of a sober judgment.' The success has not been unqualified and I am far from saying that all difficulty and danger are at an end. Still there has been success and not failure on the whole."

THE discussion of the priority of time, though interesting from the point of view of historical accuracy, and justifiable on the principle of honour to whom honour is due, seems to us irrelevant beside the far more important question of the type which should be recognised as the right type of college hostel Are our hostels merely to minister to the comfort of our students—though this ought to occupy a large part of the consideration of those who have to manage them? Or are our hostels to find in such loving ministration an opportunity for influencing character and shaping ideals?

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